

## The Oppressed Anthropology of Dalits Identity: Perspective of Evolution and Modern Nepali society

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Received: 10<sup>th</sup> September, 2022; Accepted: 1<sup>st</sup> November, 2022; Published : June, 2023

### Abstract

*When a person is insulted in the society by tagging one as untouchable, he neither writes news nor agitates that any person has been insulted. Even if he does, he tries to show off by blaming him. So I've tried to raise some issues. In our society, the Dalit caste is viewed with a low and untouchable perversion; it is a rude, adulterous culture. There are also such societies that take it as their tradition and consider it their ethnic ego. Unless we can fight against it, accepting the rule of an alleged class remains the only option. This is not an insult to anyone; it is an anthropological study of how Dalits became and why they are suffering.*

*We want to end this perversion as soon as possible. Inter-caste marriage is in fact a legal trap for Dalits. If the girl or boy you like marries for interracial love, the girl's side will bring the girl back. Chandra Kami of Sarke village in Humla has recently been accused of raping a boy on the side of a girl belonging to a big caste. Similarly, Harikesar Sarki, 10, of Dang Ghorahi Municipality, had a love marriage with a 17-year-old girl from Bohora Thar. He also spent a long time in jail after three months, alleging that the girl's side had committed adultery. But the girl was released from jail after being told that we had a love marriage. But the girl forcibly took the girl away, threatening that the sky and the earth could not be reconciled. Many such incidents have been unfair to Dalits. No democratic, revolutionary leader speaks in this regard.*

*56-year-old Savitra Kamini of Bajura district recently got citizenship under her old name. Being written in the citizenship certificate as a bitch did not suffer humiliation in the society. Sons and daughters were not even allowed to go to school because they insulted them {August 7, 2019, Kantipur}. It seems necessary to be aware of the situation where this kind of Hindu oppression can lead to violent activities in the society. This is a very popular song sung about the humiliation suffered by the Dalit caste in so-called Hindu upper class society. The singer of this song is Chhewang Lama. I find this song relevant in this research article. This song has raised a big question not only about the plight of Dalits but also about the rituals of Hindu society and our civilize modernity.*

**Key Words:** Achhut, oppressed, exploit feudalism, hegemonism, and capitalism

### Introduction

This field of study is a secondary resource, the field of injustice against Dalits in Nepali society is not limited to one place .There are many problems in the urban or rural society where the followers of the Hindu religion have done social injustice to the Dalit lower

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caste. The western parts of Nepal, Rukum, Jajarkot, Bajhang, Baitadi, Bajura districts can be taken as the general study area. The feeling of untouchability is not seen more in other parts of Nepal. Dalits are created by so-called big castes like Deuki, Das, Deuki, and Badi. Kami, Sarki, Sunar, Damai seem to be the ideal characteristics of Hindus, While it was a feudal culture created by selfishness. Hindu caste system seems to be liberal now. Otherwise, if a large group lives a life of hell, there will be no democracy and socialism cannot be imagined. Today's time is not casteism and clash revaluation, but liberalism.

They have suffered inhuman injustice in public places like weddings, temples, wages, schools, meetings and road. During the recent census 2078, in a city like Kathmandu, the Dalits did not openly participate in the census to provided information. Despite the participation; the Dalit did not want to reveal his name for fear of being evicted from the house owner. What could be more miserable for human beings (Gorkha Patra daily, 2078). These Dalit communities within the Hindu religion do not like to go to other religions because the whole situation seems to be controlled by their Brahmanism *Pandit* ritual. There is no objection to the Brahman caste, but the Karma level, which is called the big caste within it, seems to have developed on the basis of religion. From this it appears that one class is always above the other by birth as slave. Such a social structure can be a threat to the modern development of the society, that dangerous ethic of Brahman's is called Brahmanism. Brahmanism needs to be tolerant towards them. After all, Dalits were created by them in the period of history. This is the time of liberalism not of feudalism culture.

Unification from Sunkoshi areas in the eastern part of Nepal could not penetrate half of eastern Nepal Kirant's territories. Therefore, only a small group is a Dalit group *as Sharki, Damai, and Kami*. But in western Nepal there is a large population of Dalits Due to this, Hindu Vedic Pandits from India crossed the Mahakali River in Baishali and entered the seventeenth century. He operated the caste system for his livelihood (Gupta, 1998). Dalits of Nepal are found on geo-ecology and ethnic basis as found in hilly Hindu, Tarai, and Newar castes hierarchy. The Khas-speaking Hindu Dalits in the hills areas are Kami, Damai, and Sharki. The Newari Dalits chhyame, Kasai, Pode, Deula, Kusule are in the Newar caste of Kathmandu. Madhesi Dalits in Madesh are Chamar, Dum, and Mochi. In these societies there is socialization of Hindu caste system. Their liberation is revolution. No, stay away from religion. In fact, both of these seem complicated.

Indigenous people of Nepal do not have untouchable rites like caste and Dalit character. In a way, the condition of Dalits is found to be more neglected than that of slaves even in this federal republic democratic time in Nepal. Its great question rising our inclusive an inequality modern democratic political system where is all district areas the Dalit's condition being worse social phenomena. Society cannot be civilized unless justice is built. Rebellion continues to create. The reason for this is that the society and the state must be generous towards Dalits.

### **Gorkhali Administrative revenue, Caste form discrimination in early 19th century.**

It was made to run the state on caste basis in Hindu society. As a result, the situation of Dalits was worse and even an indigenous were tried to make them Hindus. The Gorkhali Shahs made strict laws for caste and illegal activities to collect their taxes. Having illicit sex with a Brahmin tycoon would have been like the low caste Jaishi. In fact, even today it is seen that a Brahmin is a scholar who performs Hindu rituals of people's as tycoon. After a long time, they seem to have been employed in the government service at the pleasure of the king. Those unable to enter it seem to be doing other business sectors. But other Dalits used to give death penalty if they married an upper caste woman. Not only that, he was killed by piercing his penis. Differentiation discriminate laws were mad. For example; untouched able liquor drinking Matawali included to revenue fineable Chamar, Hau, Danuwar, Damai, Gaine, Kami, Sunar, Badi, Pode, Tamang, Pahari diversities communities.

It was a big mistake to put these castes, which have their own original identity religion, under the status of Dalits. The way a ruler oppresses other people seems ungenerous. When the Khas caste was punished, they were not enslaved, but they were sold as slaves to others caste and fined Rs. 12,000 to Rs. 15,000 (Kathryn, 2002). If a Magar had illicit sex, he would be punished made a Hindu and wear secret thread and sold as a slave protection cow Anarchist Gorkhali rulers imposed under the controlled territories was Damai killed a cow and ate it in 1805. Mahesh Chandra Regmi in his book adds about how Gorkhals made Dalits, the Gorkha ruler cut off the skin on his back and put salt and lemon in his wound. His skin was eaten by him and he was sentenced to death. Great sin was committed against Dalits communities (Kathryn, 2002).

In 1805, Rana Bahadur Shah was imprisoned by Trisuli areas Gurung, Tamang, for killing ox to their religious tradition while having a feast. From now on, Hindus were forced to follow the Hindu rites from birth to death, otherwise they would be punished. You eat a dead cow. You have given an oath to believe the perform rituals tradition of Brahman In. 1810, Girban Shah also threatened the people living in Solukhambu areas indigenous communities as well that they would be punished fines according to categories of land and household if they did not abide by this law (Kathryn, 2002). If the non- Hindus had such inhumane laws, and then it can be understood how harsh the condition of the Dalits was within the Hindus. It is sad that even today this social customary law seems to discriminate against Dalits however pure impure culture abolished in law.

In this way, Dalits were further discriminated against as untouchables class groups. In fact, it is painful to be caste-based in today's secularized society as a Dalit. There is a big problem of cultural awareness in society. Due to religious and economic reasons, many far-western hilly people were converted into Dalits by Pandits. Economically power was given the rank of so-called name local king and made Thakuri. Chhetri announced on the basis of donating to someone. But the people of some areas were stubborn and they rejected that fake thing. They refused to give money and charity. They were threatened with exclusion from the untouchable society. After a long time, they were accepted by rulers as a Dalit Kami (1999).

Due to the conspiracy of history, Dalits today being humiliated like this seems to be a violation of natural rights. He has been forced to change his name. Despite the establishment of democracy, the government has given citizenship in the name of *Kukurni, Kukur, and Chorni*, which are insulting words. The government does not seem to take action against those who insult officers. Endless human discrimination does not benefit the democracy of society as a whole. An individual or class has profited but the criminal act does not favor him either. The rulers used the racism of India in Nepal because they came from India. They had done selfish and rude things as it would be easier to rule after making the intelligent caste untouchable. The Lichhavi king of Kathmandu did not allow the Newars to unite by ethnic division. He called four Hindu Pandits from India for his own interests and implemented various caste divisions. In the same way, a group of Pandits from India came to the hilly part of western Nepal and forced the indigenous people to make a strong caste system to self-income.

Later, the Gorkha rulers used this ethnic policy for their own selfish ends and ruled by suppressing all. They insulted one caste by making them Dalits Hindu structural cultural. Today, one group is proud of this as the main feature of their religion, while the other group does not find it in the court of justice. It pushes society towards more complexity. In which case, what happen in the future cannot be said. It is clear to everyone that the Maoist party has carried out a bloody revolution in Nepal once for the sake of liberalism.

Even now, in the case of Dalits, the lack of human change is our savage condition. It is said that if a Dalit is seen on the road, it will not be auspicious day. This statement is especially seen in Hindu society. Aren't they human? Those who call themselves so-called civilized are ashamed to die. They also wear clothes and shoes made by Dalits. The weapons they make produce agriculture. Isn't this the hypocritical behavior of the Hindu ruler? No one can be a Dalit. Marxism calls it feudalism because science does not imagine religious exploitation. Ironically, the same system is still in force in Nepal today.

## **Findings and Discussion**

### **The casteism and subjugation on Dalit People**

What happened yesterday but today's new victim is not a good thing in this modern society. Dalit word erasure may look beautiful in fear. In fact, the word Dalit appears to have entered Nepal along with Hindus from India. The term 'Dalit' seems to have further denigrated this community. It is not the right word in today's context. Dalit means untouchables, Chamars and Mahar class people in India. When Dr. B R. Ambedkar was framing the first time Indian constitution, they were talking about Dalits terns as oppressed and excluded caste. Throughout his life, he never used the word Dalit in politics. They were talking about backward community from 2030 to 2050 decade. In India, in 2018, people applied to the Supreme Court to remove the word Dalit. Then there is a situation called schedule class (Nepali, 2022).

Many sociological ideas on what could be the basis of social change and development clues: such as having employment, free education, health, security, social justice, cultural development and increase in national production. But these indicators are often secondary the pace of development and thinking. In Nepal, does not seem to have changed as the Nepali people's positive thought to see lower class groups. Those who have been discriminated against need immediate relief and those who discriminate are saying that the time for change is long. How big is the difference in thinking among the societies?

In each print media expressed, top so-called people doing illegal criminality, corruptions, political crime and bureaucracy sectors. But more Dalit's bearing inhuman behavior in everywhere they couldn't raise the support to then seriously because their deep mental psychologically covered by his so-called high caste manners. Consequently the discrimination is never been reduce in Hindu cultural society; caste system is important character of Hindu as an eminence. Lower so-called Dalit caste in Hindu community was exploited by the Hindu caste system by not being able to rise for life. No matter how much these communities' progress and contribution they made an untouchable in society, lower caste level did not uplift. Dalits die while marrying upper caste women, recently more case happened. Hindu societies are considered to be a caste by law. Has become a Dalit slave and remove life and (*Paninachalne Choi Chito Halnaparnera neparne*) returning the caste and class to its former state by sprinkling with water if lower class touch but if they touch able no need to sprinkling water according to Code of conduct in 1954 (Sharma, 2004).

Treason is not possible for those who do not have access exclusive. Inconsistency is not a good thing for the modern interface generation. Moreover, discrimination against Dalits is matters of shame. Such inhumane anti-social incidents make the society dull. It leads to toward an emigration, rebellion, murder, suicide, immorality actions. Being an anomic, ultraistic, ego, frustration is due to negative factors such as social, religious, moral education, class, race, sexuality. Even in today's developed times, it seems that Dalit people are prohibited from entering the house by other people This is a sad thing because the dog is kept inside the house because it is a Dalit person. This sad incident will continue until the upper caste changes from this rude consciousness.

There is no caste system in indigenous society, but it seems that there is influence of Hindus. Emile Durkheim version having practicing more or less in Nepal when they have felt dishonest and loosed social dignities. This is not to say that a society deceived by such anti-social behavior cannot be affected by another war. An example of which was the storm of great revolution brought by the Maoists. Casteism is the main character of Hinduism, some extent casteism being major problem of Nepal society to inclusiveness development and social solidarity. Dalit caste group dominated from Hindu culture structure since Medieval Period in Kathmandu. Sociologically, the pride of all Nepalese is an insult and diverse multilingual society seems to have been discriminated from a single casteism till now. The main reason for the feudal economic structure Malla's had established the caste system of Hinduism in Valley. From the

development and production of incomes submitted to Royal palace, it is customary for the farmers to submit. No one is born a Dalit or a non-Dalit hierarchical, but it seems to have been created by Hinduism. The casteism is the mechanism to oppressed people began in India during 5th centuries.

Narrow ethnic religious state structure, inequality created by crony capitalist elite leadership seems to be an obstacle to social development from begging up to now. More democratic parties were committed to change during different situation but don't have completed. This is the interrelationship between single casteism as dependent variables capitalist economy, religion, production, caste system and large people suffering tragic life as so-called Dalit impurity. The owner had to work, make agricultural weapons but not pay the annual harvest wages. That too came to an end during the development of modern capitalism. And this also made the problem of Dalits worse livelihood pattern. Due to being a Dalit, they became illiterate, sick and poor, due to which they were forced to work abroad and find new work in the city.

Amazing, the government, journalists and intellectuals do not serious talk about the oppression of Dalits due to the feudalist mentality. The voices of Dalits, protest demonstrations are done by themselves. No other non-Dalits seem to have participated. From the very beginning period, the contribution of Dalits to the development of Nepali capital seems to have made an incomparable to agriculture and humans daily life. The capitalists had developed economic capital by making different iron tools to agricultural field's works, men's shoes and clothes. It is unfortunate to call a society with such intellectual skills as Dalit. Sociologist Dipankar Gupta said that this policy was implemented to suppress them in India (Gupta, 1998). Because what Indian Hindus have practiced, it seems that the same thing is used in Nepal. This is also the reason Hindu's bread and girl is related to India.

By making religious laws against them and treating as slaves in Nepal, from the bourgeoisie. Social injustice seems to be protected by religious state law to dominate others indigenous communities as well and especially Hindu Dalit people. For instance; no entry in house to untouchable Dalit people and not participate other's people festive ceremony day. To this day, the powerful elite autocratic and bureaucracy have made discrimination their means of capital development. For example they can't do business hotel and own product milk shelling in remote areas.

Majority so-called high caste elite groups holding the political power religiously, they should more attention to reduce divergent discrimination. It is seen that daily Dalit people are subjected to untouchability, crime and sexual harassment, but the perpetrators are not punished by the government. This is a fatal event for democracy and socialism. Without the skills of these people, there would have been no development in Nepal's ancient economy and modern agriculture. Not being able to use their intellectual capacity and skills in the path of development seems like a big incompetence of the government. On the contrary, his occupation has been looked down upon and transformed into a caste system.

According to Max Weber (1905), in the eighteenth century, the capitalism developed in Europe in the name of religion, for the bourgeoisie to force workers to work in the name of God. Today in Nepal, people like *Haliya*, *Kamaiya*, *Deuki*, *Badi*, *Kamalari*, *Dalit*, *Deuka*, untouchable working communities are still being exploited impure by Hindu culture. Evidence of which is the crime against currently *Rupa Sunar* at Kathmandu whom can't get house rent and Rukum's criminality incidents last year due to lower caste boy had loved to upper class girl. So far, the case is stuck in court. The victim's family seems to be worried that no punishment has been given to the murderer and the accomplice. Inhumane incidents against Dalits should not be compromised. For the upliftment of Dalits, the government should implement strict policy rules to equality and inclusiveness for national unity. To weaken one caste is to weaken the country because its character to fragment society as low and high statuesque. Dalit are in a worse situation in Tarai as well. For a society that was legally oppressed before, it must now be made equal.

According to a lady Nepali Radha, there have been 67 heinous crimes against Dalits between 2077-2078 BS. Five Dalit people have committed suicide and four have been killed by upper class people in Nepal (Nepali, 2022). This statistic shows that the government is no longer accountable to the Dalits. It is a shame that the oppression created by casteism is still visible in the development of modern capitalist society. The status of *Pahadiya* Nepali Dalits is socially deplorable; *Madhese* Dalits are even more unimaginable. In school, friends and teachers are often called untouchables as well as Dalits. It is necessary to control the social government. Even if the Untouchability Act is enacted in Nepal in 2020 and removed, it seems that the powerful have made it a weapon and gained access to administration and politics. Racially, there seems to be a big ethnic difference in the culture of those who have been appointed since 250 years ago and those who have been studying for just 40 years. As long as there is a caste system, Dalits will not be uplifted.

### **Feudalism, Capitalism, Cultural hegemonism and structural functionalism**

Nepal has been repeated political revolutions since, Nepali Congress in 2007, multi-party revolution in 2046, Maoist revolution in 2062 is important has been social changes. But it did not seem to be a complete success as people had hoped. This is because of the non-inclusive and mono-ethnic political leadership. Leaders do not want to eliminate social discrimination once they come to power; otherwise they psycho-feel the danger of losing their high religious position.

The government, Brahmanism could not be liberal towards Dalits even full scale inclusive from beginning. The leaders have god oral conviction but inly capitalist bourgeois manner due to feudalism socio-cultural structure and functionalism in Nepal. Capitalists did not allow Dalits to rise up by making *Haliya*, enslave, *Kamalari*. Their land had to be plowed; they exploited it by creating a cult that could not be plowed. He used to send some food every year to sew clothes. Made *Badi* Dalit and enjoyed sex

with female Dalit. Dalits have not been allowed to rise up in the society by creating a tradition where they have to dance and sing songs to show their master. The hegemonic feudal system, which was unjustly done by the capitalist, petty bourgeois upper caste, has weakened the status of Dalits socially culturally. The feudalism controlled the professional society of Nepal within Dalit rights. If their power is strong in the society, feudalistic saw the possibility of ending his rule. So caste was placed in the lower category which was in India. They did not identify themselves as Dalits.

Again, after the development of capitalism, their livelihood in Nepali society fell into ruin. It seems that the life of Dalits became more difficult after capitalism started producing foreign goods and domestically. According to Chaitanya Mishra (2062), if look at the feudal society of world four hundred years ago, there was a struggle between slaves and landlords. There were religious conflicts between Protestants and Catholics, between towns and villages. Capitalism developed with the end of the same difficult society. New capitalism developed a system of profit. It not only ended the traditional occupation of man but also ended the hegemonic feudal cultural society. The poor could not compete with modern production in their production and life became more complicated. Capitalism sold everything material and immaterial for profit.

According to anthropologist Bista Dorbahadur (1911), Puret wanted to make the upper caste Chhetri to Magar, Newar as Chhetri caste. You also had to pay for the Chhetri class. Even though the Chhetri was paid cultivated, *PanditBahun* demands land and free tax from Khas. Only a small group of Magar and Khas got Chhetri status in western hilly areas. Those who got the status of Vaishya and Sudra did not benefit from the caste system. They made them as untouchables class as Damai, Sharki and Kami caste. Some educated Dalit youths say, our ancestors did not know. If Bahun had given as much as he asked, this problem would not have happened to us. By turning religion into caste, as Karl Marx said, they insulted us.

Mary M. Cameron, (2005) states that the lower castes in Nepal to be Jajamaniby the Brahmins and division into are Chhetri, Vaishya, Dalit groups. *Jajamani* is good income resources of Bahun. All these Khas castes settled in the far west when the Aryans entered then created an ethnic structure to force the *Jajamani* to make a living. When conscious people refused, he was insulted outcaste by dividing them into different lower impure Dalit castes. Khas is a word derived from Caucasus Russian Kavkaz Mountain and region lying between the black sea.

The Aryans seems to have shown their influence India. They were entered in Nepal by using the cunning word that the *jat Khasyo* should raise the caste Pundits have made the class that develops feudal capitalism. Dalits for fear of becoming more powerful is in far western hilly remotes areas. Thus, Nepali feudal capitalism seems to be connected with the labor of Dalit have more techno-skills. Now the looking at the current situation the Nepali capitalism is in foreign hands and local skillful sustainable development



has become end. However their social life become tragic from exploited their labor and prestige. By creating this type of caste structure, various traditions were performed in the society. From this tradition, Dalits and other castes are used in religious rituals. Bahun seems to be making a good living. According to Dipankar Gupta (Gupta, 1997) has written that such hardworking people have made intellectual people a Dalit in order to keep them below their profession. He did research on how Hinduism in Uttar Pradesh, India, developed local capitalism from the injustice done to Dalits and center government supported petty bourgeois. Same phenomena in Nepal's political parties only raise their voices against others. Otherwise, they do not seem to care marginalized people because top casteism arrogant people have become the pyramid of the political parties and orthodoxy Hinduism supper sit.

Ironically, in the 1965 International Convention, Nepal has ratified that there will be no caste discrimination. In 2063.BS, it has been declared as a country free from discrimination and untouched ability. In the year 2020, king Mahendra had said the same thing by making Muluki code of conduct. The new federal democratic republic constitution of 2072 BS says that there will be no any discrimination provides equal rights. But Dalits are repeatedly insulted in love case, rent house, and water tap, hotel cases in every situation. Religion and caste are also asked when filling the form for taking covid -19 injections. This religious social domineering tendency is a shameful thing of civilized society. Similarly, discrimination does not seem to have ended due to hardliner Hindu administrative thinking in Nepal. Others want to hide what happened to Dalit community. In fact, it seems necessary for all sections of the society to speak against the inequality on Dalits. It is important to use it yourself. With some improvement, the people's radical war of Maoism party during 2052-2062 seems to have created consciousness in lower caste people, out off mainstream an indigenous communities and exclusive people. All people have optimistic to established secularism, republic democracy, inclusive and identical autonomous, that completed through Maoist revolution but some reduce pure impure mentality. It seems to be everyone's responsibility to establish a civilized tradition. It is important to try to change the society by respecting them as inclusion and respect.

Our socialism should have started from the rural society where need basic needs to lower layers caste people but it seems to have started from the upper bourgeoisie class. Due to this, almost seven million Dalit groups have always been oppressed, while a class has been divided into religious functions for centuries and it seems to be an unscientific structure with eighty-four percent bureaucracy and major leaders in the country hold by especially Aryan Brahman group. This is a bad stain on federal republic democracy. It is the biggest human rights violation and partiality in the divers' Nepali multi cultural society by mono-ethnic anarchist hegemonism.

The new constitution 2072 central theme to be entered into socialism but capitalism and socialism differ in ownership and production fields. Capitalism culture

overlaps to Dalit livelihood pattern in Nepal for instance; Damai's sewing culture, cobbler make shoes, and Kaami's making agricultures tools and ornaments. Socialism couldn't apply in these suppressed communities by government policies. Capitalism is about individualistic property trade and a economic political system in which country's control by private owners for profit; wage labor, market. Socialism is the responsibility of the state is systematic control over trade and distribution of products share, the capital market works in efficiency, self-employment as mixed capitalism. The government does not seem to have shown the way to run the process of capitalist development. The feudal lords and Kings brought the structure of slavery and racism and dividing the caste base for production and their entertainment easy rule from Shah Dynasty to till now.

In western hilly areas the Dalit Damai group cannot use music in his marriages ceremony days but Dalit invited capitalist people and petty local so-called upper Hindu caste bourgeois their marriage ceremony day to use music and to show dance for master's house. This culture cannot control by democratic government and socialism policies in Nepal. Even though it is now a federal democratic republic, there is an attempt to move towards narrow socialism by strengthening the Hindu structure by chanting right-wing political parties. They want to see the great dream of Dalits as their cultural capital. The incident of *Rupa Sunar* whom she couldn't get house rent in Kathmandu is a product of this ethnic cultural egoism and manner of elite capitalism culture. Top rank cultural hegemonies do not seem to have spoken out against this phenomenon. Instead, continues to work hard to bring in sponsored people to speak on his behalf through the media. As Max Weber [1905] said, the political group that runs the state with the help of the petty bourgeoisie by establishing it in capitalism it seems to have grown up in Nepal. Wonderful it does not deny the character of democracy, inclusion, capitalism and adopts grandiose.

### **Modern State and deliverance Dalit's malady**

The practice of respecting "*Jadau*" was the upper caste by the lower caste Dalits has started with ruling class and Brahmanism. Usually the people of the Dalit castes respect and salute the people of the upper castes. Today this word is also used by Dalits. Even the Chhetri have a tendency to tread on their feet of Bahun in local areas. This is because these lower castes seem to be used in villages. To equality voice contributors are more people Dalit leaders against the cultural hegemonism; Sarbajit BK, Harsanarayan Kapali, Kathmandu 2011, Tikaram Sarki, Doti, district, 2018, Padam Sundas, Bhojpur, 2022, Nepal National Dalit Janavikas Parishad, 2024.

Oppressed Ethnic Dalit Utthan Mancha, 2045, Yakta Ethnic Utthan Manch, 2049, Mandir Prabes Manch [enter in temple organization] Gorkha, 2050, Pani Andolan [water movement], Sindhupalchok, 2051, Dhara and Pani Andolan, [water revolution] Kavre, 2054. However, did not work paid an attention of government suppers. In fact, this is the essence of the single Brahmin ethnic system until the end of Hindu caste system, the condition of Dalits will not rise socially at all [2012]. In fact, there is a lack of emotional

unity in Nepali society. As long as caste inequality continues to rise, there will continue to be rebellion in the society. It cannot be said that there is social peace if one cannot speak in a suppressed situation. It should not be forgotten that the Dalit caste has made a great contribution to the economic revolution of capital in the ancient times of Nepal. Make local tools *Khukuri*, spade, sickle and others agricultural weapons people couldn't production in fields and people wear not possible to used an ornaments and dresses as well. Without skill power of Dalit to today due to modern capitalism and socially these castes are boycott as untouchables and very much inhumanity.

Dalit people have done many times struggles for equality in every part of social institution but federal democratic republic government couldn't provide equal status to them because more autocrats and beurocrates are involved in so-called high caste orthodoxy culture. They have no social justice and are left with humiliation. These communities are suppressed from medieval period likes; not allow inter in temple, untouched water, not allow the get marriage to upper caste people up to now in Nepali Hindu society but it's not practiced in indigenous communities, although they also are an acculturation Hindu's culture more or less. In Hindu culture have not touchy toleration but more superiority bourgeois cultural character and that created conflict among the divergence humanity environment. There is a lack of social awareness and democratic behavior at every level of society.

Even in western hilly Nepal, Dalit *Damai* and *Badi* groups couldn't allow dancing chanting and used music their marriage ceremonies or important fest and festivals. In totality Nepali physical developments are radically mobilizing but in humanity perspectives society moving caste hierarchical structure base due to Hindu influential governments law and social customaries. It seems necessary for the state to be liberal for social liberation. There is a situation where the social system of postmodernism has tried to end the division in the society. Today's society is changing towards dynamic modernity. According to P, M, Blaikie, John Cameron, John David Seddon [2001] the caste system was complex from the beginning.

Untouchables are still called untouchables even if they do good work in the society. His contribution to the society is not discussed. Caste falls like from Bahun to *Jaisi, jaisi* is said to be Chhetri and Sudra. It seems that the Sudras will never get caste liberation in caste system. But even if the upper caste does bad things, it remains a socially elevated caste. This type of social structure made the so-called lower class people very unequal. This tradition was maintained by the Shah ruler who came to Kathmandu from Gorkha. The economic and political development of the downtrodden community could not be like that social injustice. Even during the time of the Rana's, 1910 code of conduct, many castes were insulted by making Hindu laws. They imposed restrictions on other castes' religion, feasts, and food. Although this law has been repealed now, it is clear that the society and the state still operate under its rules. Insulted Dalits are by calling them alcoholic drinker *Matuwali*. In today's modern society, such words are insulting, this disgraced cultural domination government should amend.

## **Political representative, power exclusion and Inclusion**

Due to the injustice done by the feudal state power for a long time, Dalits did not have access to politics. They have contributed to the politics of Nepal. Economic, educational development does not seem to be the reason for being left behind. In the Constitution of 2072, when the country was established, 13.8 percent seats were reserved for Dalits at every political level. But only 3 people were elected out of 165 seats in is seen that only 16 Dalits were elected out of 110 proportionally. Their number seats were fixed at 38. In this way, it seems that they have a tendency to disregard them. It was wrong. Even in the state assembly, they are not elected according to the constitution. They were given only 31 seats out of a total of 76 seats. The rest of the seats are used by the powerful castes to do injustice to the Dalits community.

Even in the local elections 2074, out of total 27,132 representatives, only 1,031 Dalits have been elected. The proportional basis mentioned in Articles 38, 40, 42 of the Constitution does not seem to be fully applied to them. These figures also make it clear that even in the modern changing times of Nepal; the condition of Dalits is weak. State power has weakened. They also seem to have to fight for their rights. In fact, not only the social condition of the Dalits but also the economic and political condition of the Dalits became miserable due to such discrimination by the state through the caste system. In 240 years, the status of a so-called high caste has risen to a very high level through government power. The condition of the so-called other caste is still the same as that of the slave inhuman. In fact, no matter how much inclusion in the state, even if reservation is provided, it seems insufficient. It seems necessary to remove the word Dalit in their development.

Even the so-called Hindu upper caste could not be generous to the Dalits created by Hinduism. In fact it is a shameful thought today. The development of the country requires all the society. The practice of not caring despite being capable was seen as undemocratic within the political party. At this time, there are 158 central members in the Nepali Congress Party. There are 11 Dalits. It is 1.9 percent. The UML party has 345 central members but 19 Dalits. It is 5.51 per percent. There are 41 Dalits among the 554 central members Nepal communist Maoist Party. 9.01 percent. 50% proportional to the total membership of the party is mentioned in the constitution of party inclusive and reservation. What it shows is that all the parties seem to use Dalits only as votes. However, Dalits have become many in the Maoist party. For ten years, the revolution has spoken about the situation of Dalits, revolutionized it

## **Conclusion**

'Dalit' is not a Nepali word. In Nepal, the state established a legal state to eliminate a caste from power. This conspiratorial state policy has divided society till date. Caste oppression is oppression not Hindu tradition. Now the state should put an end to the word Dalit. Hindu society must be tolerant. If not, at some point it will rebel. It is said

that there is good in the society as long as the slave lives, that is the folly of the fanatical Hindus. In Nepal, this tradition seems to be about Dalits. The old statistics show that there are 13.09 percent Dalits of the total population in Nepal; the new data of 2078 is yet to come. In fact, the word Dalit has been transformed into the meaning of ending by crushing, pressing. The term was coined by the eminent Indian constitutionalist and eminent politician or father of Indian constitutions Dr. Ambedkar in the sense that the word should be removed from the Constitution of India but was rejected by the fanatical Hindus. In fact, due to the dominance of Hindus from India in Nepal, the caste system came to dominate the state power.

As Karl Marx said that religion is used by powerful people to control production and power, Brahman in Nepal also used religion in state power, kept caste and rights in their hands which gave birth to slave, Dalits communities. In the end, the so-called upper castes were called untouchables when they were rejected by some groups. As a result, a large section of the Hindu community remained socially excluded now the solution will not end as long as there is Hindu caste system the word Dalit's can be ended by forcing them to write the same surname from the legal basis as their lineage is Brahmin. After some time, the behavior of such inhuman untouchables may come to an end otherwise; ethnic strife may take another form than within Marx's class theory. Unfortunately caste system like in India seems to be used in Nepal.

Therefore, Nepal's Dalits have a problem of living in poverty and lower caste level. But such a feudal state is free from power and a peaceful revolution seems absolutely impossible. They are oppressed by the Hindu tradition as if it is not touchable. In fact, they should be respected in terms of knowledge and skills, but the level of the pundit who does not work is high. This is definitely an inconsistency. That is why it is called capitalism, feudalism and casteism. The first time Max Weber called Brahmanism in India and Srinivas, which word transformed in Nepal through sociology. From Tarai Jhapa to Bardiya district and the condition of Dalits of Tarai origin is very much worse. But the condition of the Badi hill Dalits who have fallen from the hills is weak in Western Tarai areas. These so-called untouchables people say, farming, home is not theirs.

Development is not liberated for Dalits by empathy of other castes. We have to organize our own revolution against the ethnic caste structure of the state. The current change is also the situation where the CPN Maoist Centre people revolution [2062-2062] has brought the Dalits to integration and inclusive in every part of government. This is great achievement to marginalize or Dalit communities and others exclusive communities. Actually in that movement mostly majority Dalit people were involved in war. As long as there is Hindu caste system in the society, the government will talk sweet. It does not work for the liberation of Dalits. People do not change just by changing the time. The ruler has been exploiting the Dalits religiously and culturally for two hundred years. Moreover, the Hindus consider it as their civilization, so they treat the Dalits

inhumanely even at this time. As the insult against them has developed into a Hindu rite, it is not possible to get rid of this sin easily. The more the others are exploited under pressure; more respect of the feudal lords is seen in the society, so the Brahmins want to save it as a legacy. No revolution, no law can erase the inhumanity of untouchability unless there is a change in emotional consciousness. Either a big generation is changing. Many untouchables have been killed by the upper castes by inter-caste marriages. It was necessary to make a brutal law for this, but it could not be done.

Today, Dalits are also behind various parties for small interests. The so-called bigwigs have taken advantage of this. As long as their social justice is being abducted, there is no meaning in economic, political or economic terms. If the upper caste will attack, the fear will remain and they will not be able to live freely. Therefore, it is necessary to bring a separate law for the development of this society, which has been under exploitation for four hundred years. The present reservation and inclusive political quota alone does not make their upliftment possible compared to others. It is necessary to keep the curriculum in schools positive about Dalits. It is not because Dalits are low caste. They should be taught that legal action is necessary for those who discriminate against Dalits.

Mostly new generation Dalit is called Koirala, Pokhrel, imire, Nepal, Chaulagai, Guragaai, Sharma, Adhikari, Ayer, Thagunna, Bashyal, Chalaane, Upadhyay and many others are transformed into various caste or *Thar*. Some have even started writing. After leaving the house, the change of surname is forced due to the problem of food and accommodation. Dalits are beaten daily, mistreated; cannons are fired daily due to marriage with upper castes. There is no news of any government action against the insulters. Complaints cannot be easily lodged due to upper caste pressure. They are also in a powerful position to take action.

The development of this group, which has been boycotted for years, is not possible compared to others. Since they have been kept as servants since medieval times, now they have no land, house or property. There is Dalit Upliftment Commission in Nepal but it alone cannot work. It seems necessary to transform it into a ministry. From this, the development of this category is possible only if it is possible to get full proportional and inclusive work rights. Therefore, it is necessary to make a separate policy action plan for their development.

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