

Research Report on

EX-HALIYA AND DALIT COMMUNITY

IN THE FAR WESTERN REGION OF NEPAL

2012



Rastriya Dalit Network (RDN) Nepal

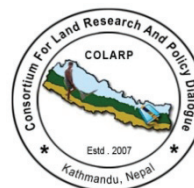


Consortium for Land Research and Policy Dialogue

Research Report
on
EX-HALIYA AND DALIT COMMUNITY IN THE
FAR WESTERN REGION OF NEPAL
2012



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This report is dedicated to:

Ex-Haliyas who take care of the nation but have remained themselves unrecognised and discriminated against.

मा. चन्द्रदेव जोशी
मन्त्री

भूमिसुधार तथा व्यवस्था मन्त्रालय

नेपाल सरकार



फोन : ०१-४२११७६०
फ्याक्स: ०१-४२११७०८

निजी सचिवालय
सिंहदरवार, काठमाडौं ।

Haliya Pratha (system) in Nepal has always questioned the development process in Nepal. These groups of people have huge contributions in the agriculture sector of Nepal. Yet, their contributions are hidden and are living in the control of landlords. After the “Haliya movement”, on 2065/4/21 Nepal government declared the abolition of loan of every Haliya. Since then, many Haliya were freed and they get to live the life as they want, yet many freed Haliyas are not being able to reintegrate back into the society.

Rehabilitation of Haliyas is slow and gradual process, which requires different stakeholders to contribute from their own sector as much as they can for their better future. Nepal government is aware of this fact and deeply grabbed the attention from this issue. Further, Nepal government has always prioritized the issue of Haliya as a potential group for the Nepal’s development process. An effort of Consortium for Land Research and Policy Dialogue (COLARP) and Rastriya Dalit Network (RDN) Nepal is praiseworthy to address the issues of Nepalese Haliyas.

I would like to thank Consortium for Land Research and Policy Dialogue (COLARP) and Rastriya Dalit Network (RDN) Nepal for conducting their valuable study on the issue of Haliyas and raising different hidden issues. I hope the findings of this study will help in planning and policy direction in further days.

Chandra Deo Joshi
Minister
Ministry of Land Reform and Management
June 4, 2012

DECENT WORK

A better world starts here.



International Labour Organization
Organisation internationale du Travail
Organización Internacional del Trabajo

Ref: BSP

Mr. Purna B. Nepali
Executive Director
COLARP, Lalitpur

2 March 2012

Message for the Baseline Survey Report March 2012

Haliya system is one of the most widespread bonded systems in the agriculture sector in Nepal. Despite the legal prohibition against the bondage system, the practice still exists in the country transforming from one to another form of bondage such as Kamlahari and domestic service sector. Anecdotal evidences show that the system persists in particular areas where the law is not yet effectively enforced and is expanding to the non-agriculture informal economic sector.

As a particular manifestation of forced labour, bonded labour systems continue affecting very large numbers of women and men, girls and boys in Nepal today. While there are a number of studies conducted on Kamaiya system, systematic or large scale surveys on other forms of bonded labour such as haliya and haruwa/ charuwa are still lacking.

Nepal has ratified Convention No. 29 (1930) on Forced Labour, Convention No. 105 (1957) on the Abolition of Forced Labour, and Convention No. 182 on Elimination of Worst Forms of Child Labour and thus legally bound to identify, release and support them for their engagement in decent work.

Historically, haliya system was not only an offshoot of unequal agrarian relation but also linked with a caste-based division of labour which has been well explored in this study. Now, it is indeed crucial that humanitarian and development actors work together to advocate and support the government to develop a creative, coordinated strategy and programmes for breaking the cycles of debt, poverty, and dependency.

ILO appreciates the contribution of Consortium for Land Research and Policy Dialogue (COLARP) and Rastriya Dalit Network (RDN) in assessing current status of freed haliyas and struggle for basic human rights, and to facilitate better understanding of haliya system and its causes in Nepal.

Yours Sincerely,

Jose Assalino
Director

ASIAN 2006
DECENT WORK
DECADE 2015

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ENABLING STATE PROGRAMME
...towards 'pro-poor' governance in Nepal

Foreword

Breaking the chain of unbalanced development requires harmonization among sectors, communities and every group of people. Every sector, every resource, every group of people, every system should go hand in hand and complement each other for the balanced and sustainable development of the country.

'Haliyas' is a kind of traditional bonded agricultural labour in farwest of Nepal is a manifestation of caste based discrimination. Haliya are mostly from Dalit communities and are denied of access to all kind of human development priorities. Thousands of Haliya are landless and are living in a miserable condition. Realizing this fact Consortium for Land Research and Policy Dialogue (COLARP), and Rastriya Dalit Network (RDN) Nepal, jointly prioritized the land issues as one of their major priorities of advocacy campaign.

Land ownership is not only taken as the factor of livelihood but also has sentimental attachments, and power relation. The availability of and accessibility to land resources determine the social and economic status of an individual and ensure the rights of people. Thus, COLARP and RDN have jointly used their immense intellectual capabilities, ethical concerns to selecting the right topic to start with. This report is the result of those intended time and efforts.

This study might not have been possible to accomplish without dedications and determinations of research team, advisor committee, supporters and well-wishers who have contributed significantly to bringing out this report in this form. It is hoped that the recommendations made herein, will be equally useful for development agencies, civil society organisations, campaigners and the intellectuals for programme planning, advocacy and research to addressing the issue of Haliyas in Nepal.

Pustak Raj Ojha
Programme Coordinator
Enabling State Programme
Rights Democracy and Inclusion Fund



May 2012

ESP is managed by GRM International Ltd on behalf of DFID

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Foreword

No society can develop by isolating its citizens. Each sector, resource, group of people, system should go together and compensate each other for balanced and sustainable development. Breaking the chain of balanced development will result into an aftermath crisis.

Haliya is one of those systems of society, where people are categorized and isolated from the mainstream human development. These are the people living in the pure control of other people for their basic functioning. In a modern society, where people talk about enhancement of choices and in personal capabilities, does not match with the living styles of Haliyas, who live their lives under the basket of control. As land is the fundamental controlling mechanism for these people, balanced development for them under such condition is questioned.

Realizing this phenomenon, Consortium for Land Research and Policy Dialogue (COLARP) has prioritized various issues of land as the major components in oceans of other developmental issues in the contemporary world. In addition, Rastriya Dalit Network (RDN) Nepal has also raised the issues of the basic rights issues of Dalits. Land, when viewed as a resource, a livelihood option, a sentimental attachment, power relations, is a fundamental developmental variable. The availability and accessibility concerns of land resources determine the reasonable developmental outcomes. Thus, COLARP and RDN have jointly used their immense research, intellectual capabilities, ethical concerns and above all, the selection of right topic to start with. This study is the result of those intended time and efforts.

This study was not an easy task to accomplish but strong dedication and determination of research team, advisor committee, supporters and well-wishers have resulted into its completion. I also would like to express my gratitude to Department for International Development (DFID)/Enabling State Program (ESP)/Right Democracy and Inclusion Fund (RDIF) for the financial support and Rastrya Dalit Network (RDN) for collaboration and support. I believe that this study will be one of the important guidelines and decision-influencing tools in various development processes of Nepal. We wish that our contributions would make us feel proud. Finally, we thank you all, who have contributed directly/indirectly in the preparation and completion of this report.

Ganesh Gurung, Ph.D.

Chairperson

Consortium for Land Research and Policy Dialogue (COLARP)

Acknowledgement

Social inclusion is considered as economic, social and political empowerment of the particular groups who have been victimized by the state discrimination, distinction, segregation and exclusion. It is a process of promoting equitable access to both economic and social benefits of development without any discrimination of caste, descent, gender, religion, ethnicity, nationality, opinion or other characteristics. However, Nepal since the long history has been witnessing caste based discrimination as a social stigma. Discriminatory practices rooted have dominated Nepal for centuries. The feudalistic state-structure of Nepal ruled the country for the past two and half centuries interlinked with the legal system based on the Hindu caste system. Consequently, the Nepalese society is highly stratified along the lines of caste and ethnicity. Henceforth, certain groups of people are treated differently only in the reason that they belong to particular groups in the society. Despite the state's commitments to eliminate caste-based discrimination and some legal provisions, reasonable progress has not been observed since now. Rather incidents of caste based discrimination have been repeatedly increased.

The contribution of dalit community in every political change is remarkably high and Dalit communities expressed new hope and aspirations for their respectable position after the every political change. But they have been cheating at the time of sharing of power. Therefore, the political empowerment of dalits is still negligible. Considering this, RDN Nepal since the time of its establishment in 2001 to 2008 conducted **Dalit Rights Campaign** in the mid and far western region aiming to empower dalit communities economically and politically and ensure their emancipation.

Dalits of far western region rather Haliyas and Khaliyas suffered severe social exclusion and domination. The state's interventions could not reach in the hook and nook of that localities and it could not touch such people. Therefore, RDN Nepal now is conducting the program for empowering dalit for rights and inclusion in 27 VDCs of 9 districts of far western region especially to empower and strengthen the rights of haliyas since 2010. During the time, RDN Nepal has conducted a basic survey aiming to analyse the economic, social and political status of Haliya and the report remained successful to disclose their overall status in the mechanisms of political parties, local governance and other. I hope the findings of this study will be reference tool for the further advocacy and further improvement in this sector. It would not have been possible without the close collaboration with RDN Nepal and COLARP. Therefore, I would like to extend my sincere thanks to all of them who involved in this study.

I am highly indebted to Dr. Purna Nepali for his direct involvement in this study as well as for all the friends involved in this study for providing necessary information. I would like to express my gratitude towards my project staffs at the field and central office Dhangadi for their kind co-operation and encouragement.

My thanks and appreciations also go to other colleagues who obliquely involved in developing this study with their abilities.

Ganesh B.K

Chairperson

Rasthya Dalit Network (RDN) Nepal

Abbreviations and Acronyms

ADB	Asian Development Bank
CA	Constituent Assembly
CBO	Community Based Organization
CBS	Central Bureau of Statistics
COLARP	Consortium for Land Research and Policy Dialogue
CPA	Comprehensive Peace Agreement
CSRC	Community Self Reliance Centre
DDC	District Development Committee
DFID	Department for International Development
EC	Executive Committee
EDRIP	Empowering Dalit Right for Inclusion Project
ESP	Enabling State Program
GoN	Government of Nepal
HH	Households
ICERD	International Convention on the Elimination of All Forms of Racial Discrimination
ILO	International Labour Organization
INGO	International Non Governmental Organization
INSEC	Informal Service Sector
LWF	Lutheran World Federation
NCCR	National Centre of Competence in Research
NGO	Non Governmental Organization
NNDSWO	Nepal National Dalit Social Welfare Organization
NPC	National Planning Commission
PAMS	Participatory Action for Mitigating Syndrome
RDIF	Right Democracy and Inclusion Fund
RDN	Rastriya Dalit Network
RHMS	Rastriya Haliya Mahasangh
SPSS	Statistical Package for Social Analysis
UK	United Kingdom
VDC	Village Development Committee
WDR	World Development Report

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Executive Summary

Introduction

Freedom of living is the basic human right in today's world. However, people of Nepal are not getting this basic right even in this 21st century. They are suffering from the *Haliya Pratha* (system), especially in the far western region of Nepal. The system refers to the practice of agrarian bonded labor. People take loan from landlords (money lenders) at exorbitant interest rates, for which they must pay back the principal along with the labor and services by whole family for the interest. They are known as the *Haliyas* or bonded laborers. They remain ploughmen and their family bonded laborer until the loan is repaid, which is as difficult as escaping out of a deadly swamp (Lutheran World Federation (LWF), 2006).

According to *Haliya* Survey conducted by Nepal National *Dalit* Social Welfare Organization (NNSWO) and Lutheran World Federation (LWF) (2004), the total population of *Haliya* was about 15,000 and their literacy rate was very low. The male and female literacy rates were 24% and less than 19% respectively. Almost all *Haliyas* were landless and those who own land were about 10% only. All *Haliyas* were in debt i.e. average loan per household was Rs. 8,545. They were far behind in receiving the basic services provided by the state i.e. only 7% were using toilet or latrines and 83% were using public taps for drinking water and 17% were using water from wells. Most of the *Dalits* were poor and did not have access to any other economic opportunities. Around 97% of *Haliyas* were from the *Dalit* community.

Currently, *Haliyas* are fighting for freedom from hunger, poverty and illiteracy. Besides, they are facing socio-cultural oppression, economic denials, caste based discrimination, lack of education, high interest rates, lack of land ownership, lack of access to decision making level, lack of opportunity for employment, displacement from traditional skills, high labor exploitation, high population growth rate, lack of self confidence, ignorant of laws and policies of the state and lack of knowledge on human rights. All these factors might be the major constraints in their rehabilitation process.

Background of the Study

Right Democracy and Inclusion Fund (RDIF) is an initiative of the United Kingdom (UK), Swiss, Australian and Danish governments for the sustainable reform of political governance in Nepal. Norwegian Embassy was a donor partner in the first phase of the Fund, which was launched in February 2006. The second phase of RDIF was re-launched in June 2009 and has been managed by the Enabling State Program (ESP) as its secretariat. The fund aims to bring about a strengthened and more sustainable system of democratic governance characterized by more respect for rights, democratic norms, and the political inclusion of all major population groups. In the second phase, RDIF is opening regional units in Nepalgunj, Biratnagar, Pokhara and Dhangadhi in order to increase the access of local organizations to RDIF. RDIF granted project titled "Empowering Dalit Right for Inclusion Project (EDRIP)"

The following are the objectives of EDRIP:

Project Objective 1: To aware *Dalit* communities against discriminative practices and cultures, especially *Haliya* and *Khali* systems from grass root level;

Project Objective 2: To increase *Dalit* communities' access to and control over common property resources as well as in decision making position of political parties and their sister organizations; and

Project Objective 3: To build organizational, managerial and technical capacities of project staffs and executive members for effective implementation and sustainability of the project in addressing issues of *Dalit* communities.

Objectives of the Study

The survey attempted to investigate and assess the socio-economic information, focusing on the Ex-*Haliya* and *Haliya* system in practice, in the selected area through the tools and the techniques developed for data collection. Another checklist was developed for individual case study, which tried to collect shadowed information through the perspective of survey (interview schedule). This information is included in the report, which can be used by the project in future use, especially for the rehabilitation programme. However, the main objectives of the baseline study are:

In line with project objective 1:

- i. To understand the awareness level of *Dalit* community against discriminatory practices and cultures, especially *Haliya* and *Khaliya* System

In line with project objective 2:

- ii. To explore the situation of *Dalit* community on access and control over common property and resources (CBOs/NGOs)
- iii. To explore the representation of *Dalit* community in political parties and their respective sister organizations

In line with project objective 3:

- iv. To assess the capacity level of executive committee of Rastriya *Dalit* Network (RDN) and project staffs to fight against *Haliya* and *Khali* system.
- v. To understand the *Haliya* Movement from the subaltern perspective

Significance of the Study

Every project should have baseline information before implementing its project activities. A project can resume its activities only on the basis of the baseline information because it helps the project team to reconsolidate its target with the baseline in different stages of the implementation phase. The information is of more importance in the stages of monitoring and evaluation. Hence, this study is significant to the project team, the donor communities and other stakeholders as well.

During and after the project implementation, there should be a policy of equitable distribution of supports and benefits within the *Haliyas*. Therefore, it is hoped that the socio-economic information of this report will guide the project team to implement the policy of equitable distribution of benefits.

Exploring and understanding the underlying causes of structural and institutional deprivation and exclusion of *Haliya* in an agrarian society provide basis for differential treatment of *Dalit* (not as homogeneous category) (Dahal et al. 2002), with multiple social equity and inclusion measures (Parakarma, 2005) for overall socio-economic empowerment of *Dalit* community. Furthermore, it provides ways for substantive and neat analysis of multiple and multilayered marginality and hence, suggests for modification or re-orientation of the underlying assumption of the trickle down theory, especially elite capturing of resources and opportunities

(ibid.). Hence, it would be useful for providing benefits of development intervention and service delivery of different governmental, non-governmental and donor agencies to the different sections within *Dalit* community.

Limitations of the Study

This study also has certain limitations. They are:

- Due to time constraint, the research team, especially the team leader could not go to all the districts. The analysis is based on data enumerated by RDN district teams.
- Due to lack of practices of good record keeping, information are based on recall basis,
- Though it is the representative of the Far Western Region due to sufficient sample size, it can be only indicative for other regions and bonded labors.
- The time and resource factors allocated for the study were limited due to larger geographical coverage.

Research Methodology

The research plan of the study was mainly divided into three parts. The first part was to collect and study the data by developing different tools. The second one was processing and analyzing the collected data. After analyzing the data, conclusion and recommendations were drawn.

Accordingly, the study team was composed to undertake overall research. The team reviewed the research documents and literatures at first. The required data were collected through the household survey, case study, key informant interview and observation techniques. During the process of data collection, direct observations were done to know about the hidden and unhidden cultural practices by the researchers. Some case studies were also collected through this process.

The information thus collected was processed and necessary tables were generated and analyzed as per the objectives of the study. Based on the findings, conclusions were drawn and some recommendations were made.

The total *Dalit* population in the Far Western Region was the universe of the survey. The population census 2001 (CBS, 2002) shows that total population of *Dalit* in the far western region was 394,365. They are the victims of the discriminatory practices by so-called upper caste people. In addition, they are also facing all kinds of social, political and economic discriminations from the state. *Haliya* occupied the major section of this population. *Dalit* activists claim that 97% of *Haliyas* are from *Dalit* community. It is claimed that a total population of 15,000 are suffering from *Haliya* system (NNDSWO and LWF, 2004).

The survey has attempted to include all these sub-castes during sampling. Stratified Random Sampling method was adopted by including all the *Dalit* sub-castes in all nine districts of the region. The sampling size varied from district to district because of the size of each settlement of *Haliya* in each district. For the detailed survey, 1,541 *Haliya* households with a population of 9,840 were visited. This population was the core *Haliya* population from *Dalit* community and became the sample for this study. Altogether, a sample size of 7% was selected including all the diversities.

Findings of the Survey

General Socio-Economic Profile of the Respondents

Haliya is a unique slavery system being practiced in the Far Western Region of Nepal. Almost all the family members are engaged in the landlord's home for doing different types of work. But, the system is named

as *Haliya* after those people, who plough the land of a landlord. This is the difficult job for them and facing hardship for their subsistence livelihood. Hence, all the members are the victims of the system. So, an attempt has been made to gather the experiences from both male and female members of *Haliya* families. For this, 48% of the respondents selected were female and the remaining 52% were male. Among all those HHs, only 12% were headed by female and remaining was headed by male. The average family size of *Haliya* all over the region was about six and their literacy status in the area was found unexpectedly high with 69%.

Awareness of *Dalit* Community Especially *Haliya* and *Khaliya* Systems for their Right and Inclusion

In Nepal, caste discrimination is a deep-rooted inhumane culture, generally practiced all over the country. However, it may be different in its form and level. *Dalit* people are in the lowest rank in the caste hierarchy and are treated as untouchables. This is the worst form of caste discrimination. As an impact of the people's war operated by Maoist and the impact of globalization, the level of caste discrimination has been in decreasing rate. However, the rate of decrease is not satisfactory. Hence, the study has attempted to understand their awareness about the caste discrimination in the region.

It is to be noted that almost all the respondents felt some kind of caste discrimination. Most of them have felt it while taking meals. Dominating words are used against them during this time. In case of level of discrimination, 30% respondents claimed it as very high and 36% claimed it as high. More than 50% of the respondents had previously worked as *Haliya/Khaliya* or other forms of bonded labour.

Statistics on *Haliya*, *Khaliya* etc. is not exact and is much debated. It differs from source to source. Based on sample studies in Bajhang, Baitadi, and Darchula, it was estimated that about 60,000 *Haliya* are in Far Western and Mid Western Region of Nepal. The study undertaken by NNDSWO and LWF (2004) projected about 5% of *Dalit* population (equal to 15,000) in the Region. Latest government statistics based on a study undertaken by Ministry of Peace and Reconstruction reported about 19,059 in 11 districts of Nepal [In Far Western Region (9) and Mid Western Region (2)]. However, the study estimated that there were 9.6% (37,954) *Haliya* and 13.4% (52,844) *Khaliya* of total *Dalit* population in the Region. Similar to *Khaliya* Pratha, 0.9% (3,549) *Pulo Pratha* was also found in this region though it was concentrated only in Bajhang (5.4%). Among them, the reasons for becoming *Haliya* for 36.7%, 17.0% and 45.5% of them are inability to pay loan, land and tradition (cultures and norms) respectively. Furthermore, about one-fifth (19.0%) HHs have built their houses in other's land i.e. master's land. In other way, they were homeless. These people are highest (53.1%) in Dadeldhura, followed by Darchula (38.8%), and then Kanchanpur (37.8%).

The government has already announced the emancipation of *Haliya*. However, this announcement came without any prior preparation for their rehabilitation. Therefore, it became only a popular announcement. While talking about the impact of the announcement on the respondents, more than 60% of them claimed that there is no impact on them and about 40% could feel some impact after the announcement. However, the impact was different among different respondents. Though some could feel positively, others could not. Interestingly, almost 45% of respondents felt negative while only 15% felt positive and the remaining 40% felt average impact.

On a question whether they still have some kinds of bond with the landlord or not, amazingly, still 62% of the freed *Haliya* had some kind of relationship with their landlords. Only 37% were totally freed from those illegal bondages and almost two thirds of the respondents have economic bondage with their landlords however, half of the respondents claimed that these kinds of bondages are unjust.

According to the respondents, the average wage rates for males and females were different. The rates were different in different districts. The average wage rate in the whole region was NRs 115 for females

and NRs 177 for males. About 60% respondents expressed their awareness about the wage right. Only 38% respondents claimed that they were getting support from different Non Governmental Organization (NGOs) and International Non Governmental Organization (INGOs). Remarkably, 96% of them did not have enough land for maintaining their food sufficiency. In order to fulfil this food security gap, about two third took loan and did additional labour work.

Land users were found to be highly dependent upon their landlords, which was the main reason of exploitation. For withstanding their hand to mouth problem, more than 40% of land users had to depend upon their landlords and almost 45% had to depend upon them for taking loan. Besides, some others had to depend upon them for clothing themselves, treating illnesses etc. While doing this, almost all the respondents felt exploited. In addition, almost 86% respondents often received physical threats from them.

In all the districts, there were majority of people, who were not aware of the tenancy (*Mohiyani*) right. Almost 63% of respondents were unaware about it. Only 41% respondents said that they were participating in the ongoing *Haliya* movement and about 56% felt that the movement is an effective means to get support for *Haliya*. Besides, the respondents were highly aware about wage right facilities and social protection right they should have got while only less than 50% of the respondents were aware about the announcement of emancipation of the *Haliya*. Respondents in this study were also fairly aware about the rehabilitation package, bonded labour system and *Mohiyani* right as well.

Access and Control over Common Property and Resources

Haliya community is one of the marginalized communities in the Far Western Region of Nepal. Since this community did not get the minimum access and control over common property and resource since the origin of the state, the situation went even worse. While talking about the holistic development of *Haliya*, their access and control over common property and resources is the major determining factor. Therefore, the research has attempted to explore the situation.

As per the respondents of this survey, only 52% of *Haliya* community was using electricity facility. Similarly, only 25% of this community was using toilet facility in the region, which is the worse condition. Moreover, about 48% of the respondents were using easy source of drinking water. However, for the remaining, easy source was not available. The information on land ownership of *Dalit* community shows that almost 18% were landless and almost one fourth were still cultivating land without *Lal purja* (Land Certificate). Generally, those pieces of land belonged to the government and hence government could seize the land from them anytime. As in other parts of the country, it was found that 95% of land was registered in the name of male respondents.

The main occupation of households determines the socio-economic status. More than 50% of the people in the area were adopting agriculture as their main occupation. Their monthly income was found to be NRs 6,886 while the average expenditure per HH was NRs 9356. Among them, only 17% had regular source of income whereas almost two-thirds do not have regular savings. In addition, over 80% of them had to pay back loan while still 60% of the people were taking loan from informal sectors.

Representation in Political Parties and their Wings

One of the major objectives of the study was to explore the representation of *Dalit* community in different political and social organizations. As this is one of the strongest indicators to show the access of *Dalit* community in the state mechanism, the information on their representation in different social organizations, political parties and their wings have been collected.

Representations in different social organizations show the awareness level of people. This is also an indicator of pro-active nature of a community for the self-social development. So, the respondents were asked about their participation in social organizations. It was found that about 57% of the people were not involved in any social organizations and only a very few people were participating in the district level political party organizations. Only 13% participated in the local level political parties. However, interestingly, satisfactory percentage of about 28% was taking part in different human right organizations. However, there was very little representation in I/NGOs, which shows the weaknesses of development agencies in ensuring people's participation.

Only participation in any organizations is not fruitful. Meaningful participation is necessary for empowerment of people. However, the study shows that there is no meaningful participation of *Dalit* community in these organizations. It was found that only 8% of the respondents' participation was in decision-making level and 7%'s participation in medium level. The situation shows that there are still a lot of challenges for the meaningful representation of the community in the region.

***Haliya* Movement from the Subaltern Perspective**

The *Haliya* system originated through the social, cultural, economic and political back support of the state and society in the Nepalese society. It is very important to eliminate such type of systems from society. Movement to eradicate such systems creates the multidimensional effects in a society as different stakeholders of the society pay their attention in such type of movement. The landlords, who were exploiting the labour of *Haliya* since a long time, were directly affected by the movement. As their concerns and reactions play a vital role in changing the direction of the movement, it was tried to collect information on their perceptions and reaction to the *Dalit* community after the announcement of emancipation of *Haliya* by the government.

Regarding the changes in the behaviour of the landlords, over half of the respondents found changes in their landlord's behaviour and the remaining 47% claimed that they did not find any change. It has been found that about 28% of the landlords changed their behaviour in providing land for use and 34% landlords are continue in exploitation. Similarly, about 30% landlords changed their behaviour in duration of providing land.

After this announcement, there was a slight change in the relationship with the landlords. Almost 24% claimed that they still have good relation with the landlords and almost 59% claimed that they had average relation with the landlords while the remaining 17% claimed that the relation went badly after the announcement. More than half-respondent said that they were maintaining mutual help and continuing their cooperation to each other. Only 15% claimed that there is no caste discrimination after this announcement.

Some of the respondents claimed that they had bad relationship with landlords. When asked about the kinds of bad relationship, almost 36% talked about the unjust relationships. About 41% claimed that they were facing more exploitation and 14% claimed that landlords used them in other works as well.

Conclusion

After the restoration of democracy in Nepal, many announcements were made in favour of basic human rights of people. All these announcements were made without making sufficient preparations. Announcement of emancipation of *Haliya* was also an event under this series. The study pointed out that 96% *Dalit* community do not have sufficient land to solve their hand to mouth problem. However, the study shows that the literacy status is in satisfactory. In general, education is a multidimensional tool, which affects health, economy and creates awareness in various other issues of society.

Caste system is the main foundation of *Haliya* system and caste based discrimination is very high in this region. Almost 96% of the respondents were facing very high discrimination in different places and in different forms. Though the culture of discrimination and *Haliya* was originated since a long time ago, people

are aware about the irrationality of these systems only currently. More than half of the respondents claimed that these systems are unjust and are means of exploitation, which shows that their level of awareness is in increasing trend.

The strongest tool to change the society is politics. Representation in political parties and other social organizations is the major factor to put their issues to the state. The study shows that only three percentage people are represented in district level while 13% in local. This low level of representation seems only as "showing teeth of elephant".

Dalit population holds a major fraction of the total population in the country. In the Far Western Region, almost all the *Haliya* are from this community. *Haliya* system is a major institution of in the region. Therefore, any change in this system definitely affects the various parts of the society. After the emergence of the *Haliya* movement, the government finally announced the emancipation of *Haliya* from the debt bondage of landlords. This brought a wave in the traditional society of this region. As they have strong economic dependency on landlords, relationships with them have become more tense, which is furthermore creating difficulties to solve their hand to mouth problem.

Lastly, caste discrimination and skewed land holding situation should be regarded as major causes of underdevelopment in the region as they have perpetuated exploitation and discrimination of the *Dalit* community. These are the major impediments to the Far Western Region's overall development since development can never be achieved through exploitation; discrimination and exclusion of certain group from the mainstream of the society. Owing to these reasons, following recommendations have been proposed:

Recommendations

The baseline study provides different types of recommendations. Some of them were long-term visions and others were immediate actions to be taken. The recommendations have been clustered into four different levels. With a belief that all the stakeholders will be able to implement these recommendations, this will be a milestone for complete eradication of the *Haliya* system, which will open the door for prosperity in the Far Western Region.

Policy level

- At this particular time, *Haliya* people and the organizations should lobby for making *Haliya* friendly constitution.
- To resolve the structural issues (class and caste) of *Haliya*, upcoming scientific land reform should explicitly address their substantive issues.
- *Dalit* commission should be made a constitutional commission and *Haliya* problem should be given the first priority and be integral part of this commission.
- There should be the strong legal provisions of punishment against caste discrimination and *Haliya* system.
- Government should ratify all the international conventions made in favour of *Dalit*, women and children.
- There should be a strong mechanism to implement the existing laws and provision in favour of *Dalit* and other disadvantaged groups.

Organization level

- Organizations working for *Haliya* community and *Dalit* should be united and form a strategic network land alliance.

- *Dalit* sister organizations of the political parties should be taken into confidence and these issues should be strongly put on the tables of mainstream political parties through them.
- International communities are spending huge amount of money and ethical support to this community through non-government sectors. Government is the prime actor to solve this problem. Hence, these two different organizations should be brought into a table for cooperation in favour of this community.
- *Haliya* system is directly connected to the state. Hence, the organizations should not pay their attentions more in the collection of donation rather than creating organized pressure to the state.

Programme level

- Rehabilitation packages to freed *Haliya* should be provided immediately.
- Awareness program about the announcement for the landlords and land users and its role in the sustainable peace and development should be conducted.
- Awareness training and program should be provided to the government authority to make *Haliya* friendly state mechanism.
- Long-term economic support program should be provided to the freed *Haliya* including education package.
- Strong lobby with local government to provide land to the freed *Haliya* should be done .
- Advocacy with government to provide appropriate rate for the labour of *Haliya* should be done.
- Advocacy and lobby for the scientific land reform programme linking with structural (class and caste) issues should be taken into account.

Immediate actions to be taken by RDN

- *Haliya* should be included in community based organisations as far as possible to make them united for their socio-economic security
- Awareness rising about the law and provisions for their rights and include them in the state mainstream should be done.
- Capacity building of *Haliya* in tools and techniques of advocacy skill should be done.
- Skill enhancement training to *Haliya* to support their immediate livelihood should be given.
- Dissemination of message of *Haliya* emancipation through door-to-door campaign is key to organization.
- Intervention on the issues of *Haliya* in local governance process is needed
- Gender and other social diversities within the *Dalit* communities are taken into consideration devising multiple inclusion measures.
- Mobilization of organized *Haliya* should be engaged in national land right movement.

Ten Glimpses of Baseline Study

1. Statistics on Haliya, Khaliya and Dalit Community

Statistics on *Haliya* and *Khaliya* are very much debated and contested as well. It differs from source to source. Based on sample studies in Bajhang, Baitadi and Darchula, it was estimated that about 60,000 *Haliya* are in Far Western and Mid Western Region of Nepal. The study undertaken by NNDSWO and LWF (2004) projected about 5% of *Dalit* population (equal to 15,000) reside in the region. Latest government statistics based on the study undertaken by Ministry of Peace and Reconstruction reported that about 19,059 *Dalit* people inhabit in 11 districts of the region (9 from Far Western and 2 from Mid-Western Region) of Nepal (MoLRM, 2012). In contrast, this study estimated that there were 9.6% (37,954) of *Haliya*, and 13.4% (52,844) of *Khaliya* out of total *Dalit* population in the Far Western Region. Similar to *Khaliya*, 0.9% (3,549) of people engaged in *Pulo Pratha* was also found in this region but it was concentrated only in Bajhang (5.4%). Among *Haliya*, 36.7%, 17.0% and 45.5% were due to loan, land and tradition (cultures and norms) problems respectively. Furthermore, about one-fifth (19.0%) of *Haliya* were homeless i.e. they have built their houses in their master's land. Hence, they seemed to be more vulnerable than landless *Haliya*.

2. Loan: The Main Source of Haliya System

Debt bondage (as a source of loan) is one of the main causes of becoming *Haliya* (a kind of semi-bonded labour due to landlessness and livelihood insecurity). It applies universally (worldwide). It is well known that the main origin of *Haliya* system is from different types of loan taken from landlords by land users. It (debt bondage) is a well-known form of slavery by virtue of its widespread use of enslaving people. It is to be noted that still 80% of *Dalit* community people are bonded with some type of loan from the landlords that help to grow the *Haliya* system. Loan from formal sectors like financial institutions have not been taken into this category. However, the loan from informal sectors like landlords, neighbours etc. is the strongest catalyst to extend the *Haliya* system. It is to be noted that 60% of the loan was taken from informal sectors.

3. Practice of Caste Discrimination in the Area

Caste system is one of the determining factors for the origin and regulation of the *Haliya* system in the South Asian Context. It is very similar to arguments and findings of Anti-slavery and International Labour Organization (ILO). It was found that 96% of the respondents were feeling caste discrimination in their localities in the Far Eastern Region. The percentage of caste discrimination was found little bit low in Darchula with 70 only. The figure shows that caste discrimination is still the barrier for holistic development in the region. Further, caste system is also one of the root causes for the origin and regulation of institutions such as *Haliya*, *Khaliya* and similar bonded/slavery systems in the region.

4. What for Announcement?

The government has already announced the emancipation of *Haliya* in the country. However, this announcement was declared without any preparation for their rehabilitation rather became only a popular

announcement. More than 60% of the freed *Haliya* were not even feeling any change after the announcement while remaining 40% could feel some positive impact. However, tangible changes could not be drawn from their response.

5. Participation of Dalit Community in Agitation

It is true that every agitation should begin from the actually victimized people. Therefore, it is the real *Haliya* people, who should participate in the *Haliya* Movement. However, only 40% of respondents were participating in the ongoing movement. The highest level of participation was in Kanchanpur, where it was over 70%. The fact shows that *Dalit* communities in the region need more awareness programmes on their rights and their status in the society. Without participation of the real *Haliya*, real changes cannot be anticipated through the movement.

6. Status of Getting Land from Land Reform Commission

Government's efforts on Land Reform and Squatter's Commission were focused on distributing land to landless people. Since these were the politically formed commissions, political access played a vital role in receiving land from this commission. Data shows the bitter truth on this issue. As per the records of the Land Reform Commission, a lot of land has been distributed to people since 1964 But, almost 96% of *Dalit* people did not get any land from the commission. Similarly, nobody from Darchula district got the land from the commission. Kanchanpur was the district in the region with highest record of land distributions to *Dalit* people, i.e. 6% of *Dalit* people received land.

7. Food Sufficiency Status

Hand to mouth is a major problem of the *Dalit* community of this region. Most of the people in the area do not have sufficient land for growing their food. The study shows that almost 70% people had land, which could support only for three months whereas only 5% had food sufficiency for 10 to 12 months. Bajura district was found very weak in food sufficiency i.e. 98% have food only for less than three months. Unexpectedly, the same percentage of people as in Bajura has food sufficiency for only 3 months in Dadeldhura.

8. Participation in Different Social Organizations

Representations in different social organizations show the awareness level of the people. This is also an indicator of the pro-active nature of a community for the self-social development. In the study, it was found that about 57% of the people of the region were not involved in any social organizations. In Kanchanpur, people were found rarely involved in social organizations i.e. only about 11%. Among social organizations, political parties and their wings are important organizations for *Dalit* community to participate. However, only a very few were involved at district level while only 13% in the local level political parties.

9. Counter Effect of the Announcement

No significant change in lives of *Dalit* communities could be found due to the Government's announcement of emancipation of *Haliya*. However, a significant change was found in the landlord's behaviour with them that made their lives more difficult. It means that freed *Haliya* have become helpless for their livelihood because their masters were not willing to support them as before. The study showed that more than 50% of respondents agreed that they found changes in their landlord's behaviour while less than 47% claimed that they could not notice any change. The change in behaviours of landlords was high in Kanchanpur and Dadeldhura while very low in Bajura with only 7%.

10. Support from Different NGO/INGO against Exploitation

A huge amount of money has been spent for supporting *Haliya* through NGOs and INGOs. Various development agencies are working for reducing their exploitation in the region. In this regard, the study showed that only 38% of respondents were getting support from different NGOs and INGOs. These organizations were found to be highly supportive in Dadeldhura and Baitadi whereas the support was very low in Darchula and Bajura. While talking about the type of support, most of these organizations were operating awareness raising programmes on their wage right. Besides, it was claimed that RDN was doing advocacy for the issue. Knowledge on the law provisions were provided for eradicating caste based discrimination in the advocacy campaign.

In short, Haliya is a kind of semi-bonded slavery based on debt, loan etc. It functions as an institution, which traps poor and marginalized people or community. It creates a cycle of poverty through multiple generations that hinders any access to productive assets, education and choice of job or economic opportunities. Hence, it perpetuates cycle of slavery from generation to generation. Underlying causes for this are landlessness, poverty (material and human), social exclusion, insufficient efforts of government and improper implementation of legislation or related laws.

Introduction

This chapter includes background, objectives, significance, limitations and conceptual/theoretical nexus of the study of the *Ex-Haliya* and *Dalit* community in Far Western Region of Nepal.

1.1 Background of the Study

The existing caste system in today's Nepalese society is believed to be originated about 3500 years ago. According to different religious documents, it was mainly originated from India. As per these religious documents, the large Indian continent was governed by Astrodravid regime. When Aryans attacked them, they were enslaved by Aryans after defeat. In the due course of time, there were many wars within the Aryans as well. Similarly, the winners also enslaved the defeated Aryans. These facts conclude that the system of slavery originated within Aryans and between Aryans and Dravids. As per the levels of the defeats and their need to the regime, different classes were created. However, in those periods, it was found that they did not practice system of untouchability. Poudel (2009) explained that all the slaves were Shudra but not all the Shudra were slaves. There was a little difference between them. A slave could be sold, bought and killed where as a Shudra was allocated for some kinds of service works.

According to Dor Bahadur Bista (1991) in his book titled 'Fatalism and Development', Indian regime was extended to Nepal for different reasons. In the process of expansion, they brought many formal and informal institutions from India. Class, caste, bondage and untouchability systems were gradually entered into Nepal in that due process. In Nepal, these systems took full shapes in about sixth century A.D. during the Lichchabi regime. It has been found that King Jayasthiti Malla applied it strongly for the first time. All his predecessors in different periods such as Ram Shah, Pritivi Narayan Shah strongly supported and continued it. The practice gave sufficient space to flourish the system. Finally, Janga Bahadur Rana gave the legal ratification to the system with his Muluki Ain in 1910. Hence, it was formalized and institutionalized by the state.

Since a long time, Nepal has been governed by the Hindu Religious caste system, where Shudra (hereafter *Dalit*) were in the lowest class and assigned only service work. They were strongly forbidden in social and political practices. As a result, the whole *Dalit* communities were put behind the political, social and economical mainstream of the state. Hence, they became landless due to lack of access to the state mechanism and this is the main reason of becoming *Haliya* in the Far Western Region.

The *Haliya pratha* (system) is a practice of agrarian bonded labour. *Haliyas* or bonded labourers are people, who take loan from landlords (money lenders) at exorbitant interest rates. While they must pay back the principal, they and their family are required to pay in labour and services against the interests. They remain ploughmen and their family bonded labourer until the loan is repaid, which is as difficult as coming out of a deadly swamp (NNDSWO and LWF, 2004).

Under the *Haliya* system, the people are tilling, taking care of cattle, working on the farm and doing household works as per the whims of the owner from generation to generation to repay the debt taken by themselves

and/or their forefathers. This is the labour abusing evil custom practiced for decades. This system is a form of slavery that has been practiced from the ancient age and preserved by the Hindu religion. During the Rana Regime, it got the chance to be expanded in Nepal.

Moneylenders, charging usurious loan rates forced poor villagers to borrow money from them and in turn, made them plough their land. These kinds of higher loan rates are difficult for the labours to repay it. This debt is passed from father to son. The farmers have to handover the landowners all their produce and in return, they are paid only low wages, which is not even enough to feed their families. Hence, the poor labourers get trapped in the vicious cycles of debt bondage, exploitation and discrimination, which pass on to their descendants. Depending on age and gender, the types of labour are provided below (NNDSWO, 2004): i) Male: Ploughing field for at least two seasonal plantations, harvesting, transporting harvested crops, digging and weeding from the cultivated land and doing other hard physical work as per the need of a moneylender. ii) Female: Digging, weeding from cultivated land, harvesting, transporting of harvested crops, collecting firewood, collecting fodder for cattle, washing utensils in festivals, cleaning the compound of money lender etc., and iii) Adolescent boys and girls: Cowherd grazing, cowshed cleaning, child caretaking etc.

According to *Haliya* survey (NNDSWO and LWF, 2000), the total population of *Haliya* was about 15,000. The literacy rate was very low i.e. the male literacy rate was 24% while rate for female was less than 19%. Almost all *Haliyas* were landless and those who own land were about 10% only. All *Haliya* were in debt i.e. average loan per household was Rs 8,545. They were far behind the basic services provided by the state i.e. only 7% were using toilet or latrines and 83% were using public tap and 17% were using water drawn from wells for drinking water. Most of the *Dalit* were poor and did not have access to any other economic opportunity. Remarkably, 97% *Haliyas* were from the *Dalit* community

Currently, *Haliya* are fighting for freedom from hunger, poverty and illiteracy. They are facing various kinds of socio-cultural oppressions, such as economic denials, caste discrimination, lack of education, high interest rates, no land ownership, lack of access to decision making levels, lack of opportunity for employment, displacement from traditional skill, high labour exploitation, high population growth rate, lack of self confidence, lack of awareness on state law and policies, lack of knowledge on Human Rights etc., which can be the major constraints in their rehabilitation process.

Right Democracy and Inclusion Fund (RDIF) is an initiative of UK, Swiss, Australian and Danish governments for sustainable reform of political governance in Nepal. Norwegian Embassy was a donor partner in the first phase of the Fund, which was launched in February 2006. The second phase of RDIF was re-launched in June 2009 and is managed by the Enabling State Program (ESP) as its secretariat. The fund aims to bring about a strengthened and more sustainable system of democratic governance characterized by more respect for rights, democratic norms, and the political inclusion of all major population groups. In the second phase, an attempt has been made to increase the access of local organizations, the RDIF partners.

In the second phase of RDIF, it has made an agreement with RDN to implement the Empowering Dalit for Right and Inclusion Project (EDRIP). The overall objective of this project is to eliminate all types of discriminative practices and cultures against Dalit communities through working with especially the *Haliya* and *Khali* system and practices by increasing their access to and control over common property resources as well as access to political parties.

The following are the specific objectives of this project:

Project Objective 1: To aware *Dalit* communities against discriminatory practices and cultures especially *Haliya*¹ and Khali² system from grass root level;

Project Objective 2: To increase *Dalit* communities' access to and control over common property resources as well as in decision making position of political parties and their sister organizations; and

Project Objective 3: To build organizational, managerial and technical capacity of project staffs and executive members for effective project implementation and sustainability in addressing issues of *Dalit* communities.

To set the monitoring indicators in different levels and expected outcome, a baseline survey was necessary. Hence, this survey was designed as an integral part of the project.

Many surveys have been conducted in the field of *Dalit* community that report untouchability as a discriminatory practice covering the whole nation. However, the *Haliya* system is a component of *Dalit* community and is directly related to agricultural economy that is mostly practiced in Far Western region. A survey was conducted by NNDSWO and LWF (2004) for exploring the general scenario of *Haliya* at that time. The situation has changed at present and the government has announced the emancipation of *Haliya* from the debt bondage of landlords. Hence, the present context is different where several international organizations are also interested in these issues. A study conducted by Poudel (2009) with the financial support of Lutheran World Federation (LWF) Nepal was one of them, which comprised the efforts of LWF to support freed *Haliya*. Both the survey reports played vital roles for reviewing literature for this survey. However, these cannot be the bases for reliability and validity for the monitoring indicators of the project. Hence, this baseline survey was foundation for the purpose of smooth implementation of the project.

1.2 Objectives of the Study

In the given condition (mandate), the survey attempted to investigate and assess the socio-economic information focusing on the *Ex-Haliya* and *Haliya* systems in practice of the selected area through tools and techniques developed for data collection. A checklist was developed for individual case study, which tried to collect shadowed information through the perspective of survey (interview schedule). This information is included in the report, which can be used by project in future, especially for the rehabilitation programme. However, the main objectives of the baseline study are as follows:

In line with project objective 1:

- i. To understand the awareness of *Dalit* community against discriminatory practices and cultures especially *Haliya* and Khali System

In line with project objective 2:

- ii. To explore the situation of *Dalit* community on access and control over common property and resources (CBOs/NGOs)
- iii. To explore the representation of *Dalit* community in political parties and their respective sister organizations

¹ *Haliya* is a kind of bonded agricultural labor, which refers to a person who ploughs others' lands in return to the interest of credits he or his ancestor borrowed; all over his life and without land rights.

² System of paying food grains for traditional occupational works of *Dalit* communities like: sewing, blacksmithing, shoe making etc by ignoring their workload and market labor values.

In line with project objective 3:

- iv. To assess the capacity building of executive committee of RDN and Project Staffs to fight against *Haliya* and Khali system
- v. To understand the *Haliya* Movement from subaltern perspective³

1.3 Significance of the Study

Every project should have baseline information before implementing its project activities. A project can begin its activities only on the basis of baseline information. It also helps the project team to reconsolidate their target in different stages of implementation. This can be further used in the ongoing stages as monitoring and evaluation indicators. Hence, this study is significant to the project team, other stakeholders and the donor communities as well.

This project is one of the best examples for advocating in favour of *Haliya*. This report will be a reference to different scholars, who are conducting their study in the field of *Haliya*. The local policy makers of the Far Western Region can use this report in their plan and policy making stages. The development agencies (NGO/INGO), which start their new interventions for supporting *Haliya* issues can also use this survey report as baseline information.

Completion of one project itself is not sufficient achievement. To achieve the overall goal of the project, extension services to the freed *Haliya* should be provided. RDN itself, the government, or other development agencies should provide continuous support for the holistic development of freed *Haliya*. Either agriculture support or capacity building programs should be provided to the *Haliya*. This survey report will be practical guideline to them.

During and after the project implementation, there should be the policy for equitable distribution of supports and benefits within the *Haliya*. The socio-economic information of this report will guide them to implement equitable distribution policies.

Currently, Nepal is in the peace process. As a whole, the country is in the process of socio-economic and political transformation, in which land issue and issues of bonded labour (such as abolition of feudal land ownership, socio-economic security of landless people like *Haliya*, *Charuwa*, *Dalit* etc) are at the centre. The fact is also well reflected in Comprehensive Peace Accord 2006, Interim Constitution 2007, and in the manifestoes of Political Parties. Consequently, the government of Nepal formed High Level Land Reform Commission, which suggested the government with comprehensive report. This report explicitly mentions the issue of bonded labour.

Not only these, recently the government of Nepal declared the abolition of *Haliya* and are preparing to launch rehabilitation programme for them. In this background, the result of this research will be the basis for further investigation and hence, launching rehabilitation programme in future.

Exploring and understanding underlying causes of structural and institutional deprivation and exclusion of *Haliya* in an agrarian society provide basis for differential treatment of *Dalit* (not as homogeneous category) (Dahal et al. 2002), with multiple social equity and inclusion measures (Parakarma, 2005) for overall socio-economic empowerment of *Dalit* community. Furthermore, it provides ways of substantive and neat analysis of multiple and multilayered marginality and hence, suggest for modification or re-orienting underlying

³ *Subaltern* refers to those who are deprived of the opportunities and access in each aspects of the nation. For this study, subaltern perspectives have been used to understand structural deprivation (deplorable and vulnerable situation) of *Haliya* and *Dalit* community.

assumption of the trickle-down theory, especially elite capturing of resources and opportunities (Ibid.). Hence, it would be useful to provide benefit of development interventions and service delivery of different governmental, non-governmental and donor agencies to different sections, especially *Haliya* within *Dalit* community.

1.4 Limitations of the Study

This study also has certain limitations. They are:

- Due to time constraint, research team, especially steering committee and team leader, could not go to all districts. The analysis is based on data enumerated by RDN district teams.
- Due to lack of practices of well record keeping, these information are based on recall basis.
- Though it is representative of the Far Western Region due to sufficient sample size, it can be only indicative for other regions and bonded labours.
- The time and resource factors allocated for the study were limited.

1.5 Conceptual/Theoretical Nexus

Marxists view social structure as distribution of resources among actors, who use these respective resources in social encounters and in the process, reproduces social structure and its attendant distribution of resources (Turner, 1995). The structure consists of symbolic, material and political resources that actors have their counters and as they employ these resources to their advantages, they reproduce structure of their relation (Ibid.).

For this research, the famous and relevant Marxist statement mentioned in 'Preface to A Contribution to the Critique of Political Economy' written in 1959, seems relevant and is as follows:

“In the social production, which men carry on they enter into definite relation..... The sum of these relations of production constitutes the economic structure of society-the real foundation, on which rise legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general character of the social, political and spiritual processes of life. It is not the consciousness of men that determines their existences, but, on the contrary, their social existence determines their consciousness.....” (Marx, undated; cited in Singer, 1980).

As mentioned earlier, from the Marxist perspective, society has two elements, namely economic structure (base structure) and superstructure; and economic structure determines super structure. The material forces of production (productive forces) give rise to relation of production, and it is this relation, not the forces themselves, which constitute the economic structure of society. This economic structure, in turn, is the foundation on which the superstructure rises. Hence, it has focused more on economic structure or economic dimension of inequality in society.

Therefore, adding to uni-dimension of inequality and social structure as explained by Karl Marx, Weber contributes to Karl Marx's work (dichotomy), and views inequality as a complex part of the whole society with inequality seen as multidimensional and a central part of the total social structure. Those dimensions are: i) Economic power; ii) Social power (social prestige and status group); and iii) political power (political power group) (Turner, 1995).

Frankfurt School, a group of dissident Marxists (also termed as neo-Marxists) contributed to beyond materialistic conception of society or commodification of social relation i.e. economic structure determines superstructure of society. It is not only uni-directional but also bi-directional. In particular, the focus is not

only on traditional concept of proletariat class-consciousness but more emphasis on economic determinism. This critical theory rejected dogmatic historicism and materialism of orthodox Marxism. Marxist dialectic interpretation and prediction were either incomplete or incorrect (Frankfurt School, 2009). The Frankfurt school focuses on two way or reciprocal influences from economic structure to super-structure and vice-versa. In particular, class structure/status (land ownership) has larger influence on caste status and caste structure, in accordance with caste system and has influence on class structure/formation as well.

In same line, a study undertaken by Team Consult (1998) on 'Condition of *Dalit* in Nepal: The Assessment of Impact of Various Development Intervention' shows that the caste-class have bi-directional causal relation. It seems against Marxist orthodox traditional economic determinism.

Land issue is highly structural and is also the determinant of class structure; and it has several implications in society structurally. To shed light on this issue, the work of Anthony Giddens on Structuration looks appropriate. Anthony Giddens (1984) conceptualizes social structure as 'resource' and 'rules' that actor use interaction to sustain/reproduce social structure. Rules and resources are transformational and mediating. It creates pattern of relation in process as a social system. In the process, institutions, as rules of game, exist and power operates (is generated) for its continuation.

In a nutshell, based on above discussion, by employing concept of Karl Marx (uni-dimensional inequality and overemphasis on economic determinism in uni-direction), Frankfurt School, neo-Marxist (two way and reciprocal influence/interaction from economic structure and base structure), it tries to look at why inequality exists and perpetuate in given social structure and plural society. Furthermore, Structuration Theory of Anthony Giddens is helpful for understanding how actor and resource interacts to produce institution and social system. Power dynamics operated (generated) because of interaction, and interplay is a complex web and pattern of relation in society.

Based on the mentioned theoretical concepts and several other studies (Giddens, 1984; Silver, 1995; de Haan, 1998; Sen, 1997 & 2000; Miller, 2003; & World Bank and Department for International Development (DFID); 2005), this study attempts to pick up key points in relation to social exclusion and inclusion and access to resources, especially land: i) Social categories of people (caste hierarchy): *Dalit* and castes within *Dalit* community in relation to land ownership and possession; ii) Social institutions (relational), such as caste system, *Haliya*, *Khalo*, *Haruwa*, *Charuwa* system in an agrarian society; iii) Barriers of social inclusion, due to access to land, in socio-economic and political affairs in Nepali society; and iv) Structural causes of social exclusion: *Class* determined by land ownership, *Caste* determined by caste hierarchy and hierarchy within *Dalit*.

According to Sen (1997), based on exchange entitlement, a peasant differs from landless labourer in terms of ownership (since a peasant owns land but labourer does not own) and landless share cropper differs from the landless labourer not in their respective ownership, but in the way they can use the only resource they own i.e. labour power. The landless labourer can be employed for a wage while the sharecropper do the cultivation and own a part of production. Hence, it suggests that resource entitlement matters largely in reference to socio-economic and political spheres.

Similarly, land ownership structure is the basis of determining agrarian classes viz, landless, marginal, small, medium and large landowner. Those landless classes usually do labour with bonded, semi-bonded form. They have been named differently across the geographical area such as *Haliya*, *Kamaiya*, *Hali*, *Haruwa*,

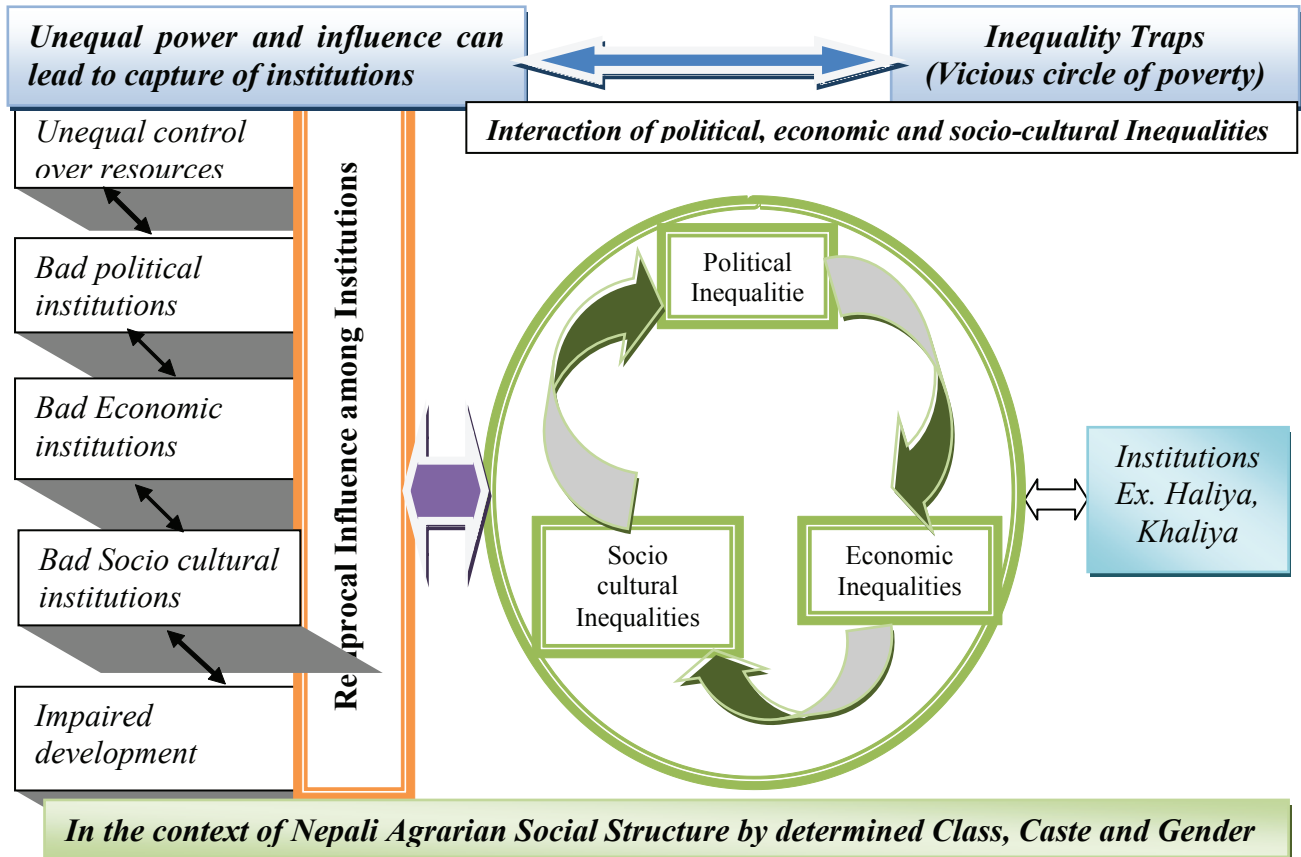
Charuwa etc. Despite differences in inherent and substantive characteristics among them, they have common characteristics viz landlessness, debt bondage (debt trap), semi-slavery, economic exploitation, and social discrimination. There are different claims in this regards: i) it is purely class characteristics in Marxist sense i.e. landlessness; and ii) it is because of class plus caste i.e. class and caste structures are the fundamental causes behind them.

In this regards, World Development Report (WDR) 2006 mentions about bonded labour and slavery in terms of institution and inequality trap as follows: The unequal distribution of power between the rich and the poor (between dominant and sub-ordinate group) helps the rich maintain control over resources. Consider an agricultural labourer working for a powerful landlord. Illiteracy and malnutrition may prevent him/her from breaking out of the cycle of poverty. However, he is likely to be indebted to his employer, which puts him under landlord's control. In many parts of world, the distance between a landlord and a labourer is compounded by entrenched social structure: Landlord typically belongs to a dominant group defined by race or caste, tenants and labor to a sub-ordinate group. Poor individuals of landless, *Dalit*, bonded labourer also have less political power and less voice and in turn, this affects their ability to propose and implement policies that would reduce their disadvantages even if such policies might be growth enhancing. The correlation between the unequal distribution of assets, opportunities and political power give rise to circular flow of mutually reinforcing patterns of inequality. Such a flow and its associated feedback loops help inequality persist over long even if they are inefficient and deemed unfair by a majority of population. Economic and political inequalities are themselves embedded in unequal social and cultural institutions. For instances, a person born in a low social class or a socially excluded group may adopt the dominant groups value system. Low caste may observe the upper caste's view of their inferior status.

Cameron (1995), following structural Marxist approach, explained historical aspects of Bhalara's social system of Bajhang district of Nepal, in the form of *Riti-Bhagya* system (similar to patron-client relation). This is like South Asian form of feudal economy, in which land holding and labour relation follow caste lines. It is fundamentally economically based and culturally prescribed. Among Bhalara, hierarchy of gender and caste conduce to unequal social relation of agricultural production such that landless, low caste and primarily female labourer work for large landowners, who are mostly upper caste households. For low caste women, there is obligation to work ritually. It is closely associated with the *Riti-Bhagya* system, which reinforces caste boundaries and leads to caste hierarchy. Thus, the ideological and material constraints around production process mirror and reproduce Bhalara's gender and caste hierarchies. With their emergence out of strictly caste defined work, roles and power they gain from certain income generation, labourer, and women of lower caste can shed this association of impurity. Through the *Riti-Bhagya* system, *Dalit* caste family links to non-*Dalit* for economic interdependence and Hindu religious ideology.

Every society is a composition of different types of formal and informal institutions. These institutions are handled by the power. Absolute power influences the whole system and can lead to capture of institutions. In case of the institutions, captured through power, powerless are excluded from the institutions. Hence, the new classes are introduced within the society creating the inequality traps.

Figure 1.1: Conceptual Framework 'Showing Relationship between Resource Entitlement and Institution in Nepalese Agrarian Society'



Source: Adapted from Marx, 1967; Sen, 2000; Giddens, 1984; WDR, 2006

In case of the institutions captured by power, there exist the unequal controls over the resources of institutions. This power exercises in the institutions lead to the bad political institutions. Again, it leads to bad economic institutions and bad socio-cultural institutions. All these bad institutions finally establish the impaired development process, which is the root cause of the vicious circle of poverty (inequality trap).

Vicious circle of poverty brings the powerless people in the traps and develops different informal institutions like *Haliya*, *Khaliya*, *Haruwa*, *Charuwa* etc. Since these institutions are established from the long process of bad institutions process, they grow in the society with strong and deep root. These institutions cannot be removed in a single pace. In Nepal, the institutions such as *Haliya*, *Khaliya* were created through the similar process of exercising bad institutions. These institutions are forcefully established in the society at present. Hence, these structures should also be analyzed by employing the following theoretical construct (See figure 1.1).

In the given space, this phenomenon can be unwrapped from the theoretical ground, subaltern perspective. This theoretical perspective analyzes the social phenomenon as the 'History from below'. It is 'group of people' rather than 'class of people', who contributed in nation building process but whose rights and voices are not recognized and have been marginalized from the mainstream development and politics. In 18th century, Antonio Gramsci was the first individual to use this term. As this perspective was formally developed into theory from South-Asian regions, it is an appropriate medium to study the socio-economic and political phenomenon of this region.

Subaltern perspective emphasizes on 'differences' (Bahl, 1997) as there is discourse whether it is related to Marxism or Neo-Marxism concept. Some identify that the goal of subaltern studies is not to achieve political democracy or egalitarian distribution of wealth. Therefore, it is different from the concept of Marxism. However, others identify proletariat as the subaltern groups, where change occurs due to consciousness (Patnaik, 1988). The theoretical perspective from symbolic violence view as 'subaltern can feel but not able to react'. There are also the arguments that they cannot speak and do not have their language. They need someone to speak on behalf of them or borrow the elite's language to communicate. On the other hand, the movement in India against the British Empire identifies India herself was a subaltern in front of the British colony. The subalterns, who seemingly acted on their own and created the history of independence, were not seen to be led by the elites (Bahl, 1997). Thus, the subaltern studies collectively announced a 'new approach' to restore history to the sub-ordinate in order to rectify the elitist bias. However, the term 'subaltern' is contested and ambiguous but it is one of the important perspectives to study *Dalit* movements, one of the oldest movements in Nepal.

Research Methodology

This chapter is about the methodology used during the research.

2.1 Research Plan

The research plan of the study was divided into main three parts. The first part was to collect and study the data by developing different tools based on review while the second one was to process and analyze the collected data. After analyzing the data, conclusion and recommendations were drawn based on research findings.

To proceed as per the research plan, a Steering and Advisory Committee was formed with representations from Consortium for Land Research and Policy Dialogue (COLARP) and Rastrya Dalit Network (RDN). The committee was provided with the full authority to supervise and monitor the research for ensuring quality standard.

Steering and Advisory Committee

Prof. Kailash Nath Pyakuryal, Ph.D., COLARP- Coordinator

Ganesh Gurung, Ph.D., COLARP- Member

Bishnu Raj Upreti, Ph.D., COLARP- Member

Sagar Raj Sharma, Ph.D., COLARP- Member

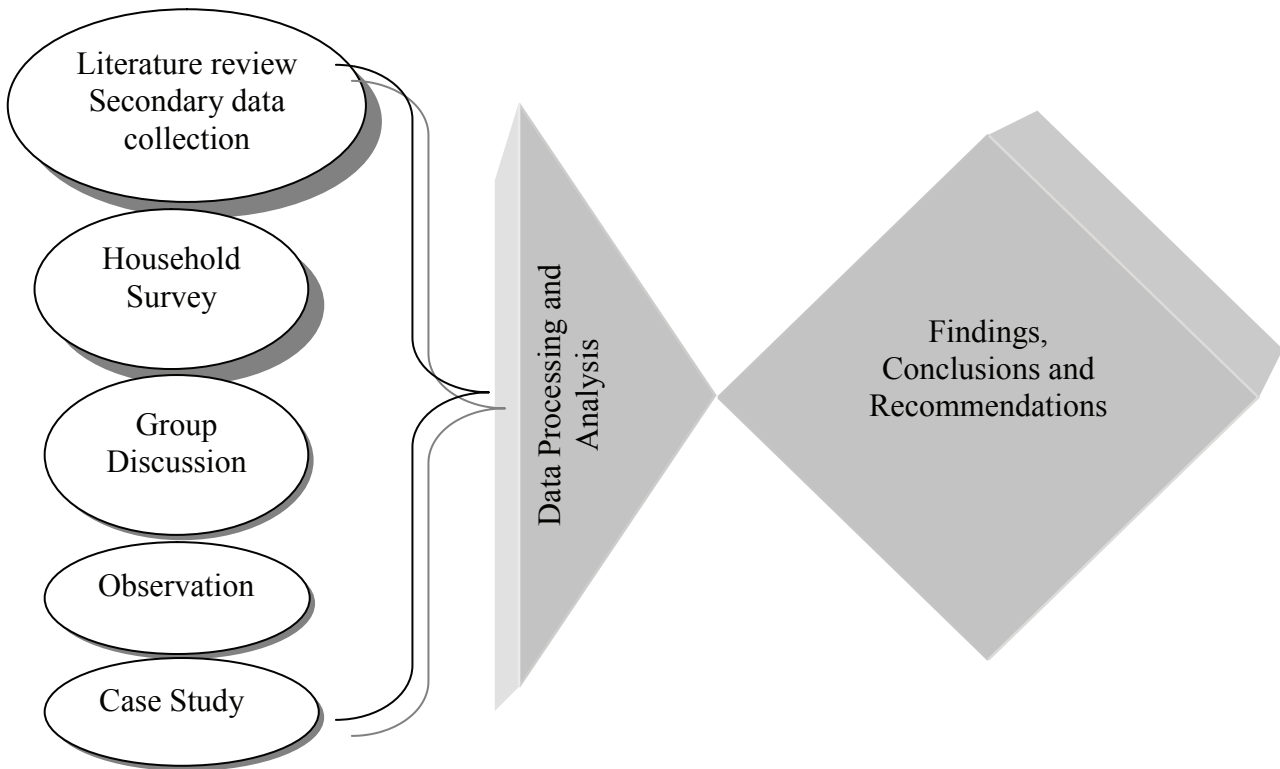
Ganesh BK, RDN- Member

Jagat Basnet, COLARP- Member

Similarly, a study team was composed to undertake overall research. The study team firstly reviewed research documents and literatures. The literatures reviewed were from published as well as unpublished sources. Moreover, tools and techniques such as household survey, group discussion, case study and observation were employed for gathering primary data.

The collected information was processed and then necessary tables were generated. The information was analyzed as per the objectives of the study and then conclusions were drawn along with some recommendations. Ten glimpses of the study have been highlighted for effective presentation of the report. The overall conceptual framework adopted for the study is presented in figure 2.1.

Figure 2.1: Procedure of Research Plan



2.2 Desk Study

The research team collected and reviewed various previous reports to get more information on the *Haliya* system. The research team collected reports from NNDSWO Kailali and Kathmandu, previous reports of RDN, reports published by LWF and other organizations that are working for *Haliya* (CBS/I/NGOs).

Relevant literatures including theoretical concept, historical documents, research papers, published and unpublished reports and official records were intensively reviewed for in-depth understanding of the proposed hypothesis (objective), especially on access to land resource in relation to exclusion and inclusion.

Relevant secondary sources of information, such as statistical reports, annual reports, district and village development reports, district profiles, policy and plan documents, previous research findings, other published materials and relevant official records of I/N/GOs (e.g. *Haliya* Survey of NNDSWO/LWF, previous documents of RDN, LWF, RHMS) were reviewed and analysed.

2.3 Sampling

The total *Dalit* population was the universe of the survey. The population census 2001 (CBS, 2002) shows that the total population of *Dalit* in the Far Western Region was 394,365. All of them were the victim of the discriminatory practices carried out by the so-called upper caste people. They were also facing social, political and economic discrimination from the state. Among this population, *Haliya* are one of the sections within. *Dalit* activist claim that 97% of *Haliya* are from *Dalit* community while NNDSWO & LWF (2004) claims that 15,000 people are suffering from *Haliya* system.

There are mainly four sub-castes of *Dalit* in the region. They are *Kami*, *Sarki*, *Damai* and *Badi*. The survey has attempted to include all these sub-castes in its sampling. Including all *Dalit* sub-castes and all the districts (nine) of the region, stratified random sampling method was used to select the respondents. The sample size varied from district to district as per the settlement of *Haliya* in the district. For the detailed survey, 1,541 number of *Haliya* households were visited that contained altogether 9,840 population. This population was the core *Haliya* population of *Dalit* community and the sample space of the study. Finally, a total of 7% sample size was selected including all the diversities. The samples with all the diversities are shown in Table 2.1.

Table 2.1 Distribution of Different Sub-caste Respondents by District

SN	District	Total <i>Dalit</i> Population	Sample <i>Haliya</i> Households				
			Kami	Sarki	Damai	Badi	Total
1	Baitadi	40232	73	38	10	11	132
2	Bajura	24515	178	37	85	1	301
3	Kailali	84472	180	53	40	1	274
4	Darchula	13009	96	4	0	5	105
5	Achham	65612	84	5	45	40	174
6	Bajhang	26868	28	71	13	0	112
7	Dadeldhura	24675	78	10	13	2	103
8	Doti	53148	53	13	88	0	154
9	Kanchanpur	61834	103	26	48	9	186
10	Total	394365	873	257	342	69	1541

Source: CBS, 2002; and Field Study, 2010/11

2.4 Development of Research Tools

To collect primary data from the field, two tools were developed. An interview schedule (questionnaire) was developed to collect the socio-economic data and a checklist was used to conduct case studies. These tools were finalized after the discussion with RDN project management unit. The checklist and questionnaire are attached with this report as annex (See Annex 2)

2.5 Orientation to the RDN Project Team for Data Enumeration

On 22 September 2010, a one-day orientation program was organized to orient the RDN project team about the prepared questionnaire. Altogether 27 enumerators (three in one district), who would collect data, participated in the program. During the program, the RDN central project team supervised the data collection process and the data processing. The project team were also oriented on the checklist and basic norms of the survey. As a demonstration, some questionnaires were filled during the workshop for practicing as well. A very few corrections were made in the questionnaire and checklist after the orientation program.

2.6 Administration of Field Study Tools

Filled Questionnaire: All together 1,541 questionnaires were filled during the survey. To collect the information, RDN district teams were mobilized in the project sites.

Key Informant Interview: Twenty-seven different discussions were carried out with local *Haliya* leaders (social leaders, teachers, social workers, and experienced people). The discussions were guided by the checklist to gain qualitative information and conduct case studies. However, information on history and background of

the system were also collected during key informant interview. The discussions were open so that many hidden cultural and fatal beliefs on the *Haliya* system could be extracted.

Discussion with Local People: To get more general and hidden information on the *Haliya* system, some informal discussions were made with different local people. The researcher himself conducted discussions with 4 local businessmen; staffs of government offices, senior leaders of the political parties, senior local people including some local women activists and some people from local NGOs in Doti, Achham and Baitadi.

Group Discussion: About 33 general group discussions were conducted to get general information on particular theme of livelihood, agrarian relation and scientific land reform. It was conducted by bringing all types of local people representing different classes and social groups together for understanding, verifying and crosschecking information gathered from various sources.

In-depth Interview: About 35 in-depth interviews were carried out with those landless households, who were facing hardships due to higher level of livelihood insecurity and violation of human rights.

Focus Group Discussion: About 15 focus group discussions were carried out separately among both landless men and women, who fall into the categories of *Haliya* to gather more information.

Case Study: The case studies focused on landless households, whose stories were pertinent and relevant for the study. It provided deep insight and understanding of land issues, especially agrarian power relation and livelihood scenario. Ten such case studies have been documented and presented.

Field Observation: During the study, action and behaviour of the actual respondents facing the problem of land resources were observed, and relevant information were gathered by interacting with them.

2.7 Monitoring and Supervision

The team leader of the survey was directly involved in orienting the enumerators. One field visit in five districts was made during the process of data collection. Project Coordinator of RDN also visited to all the field districts to see the situation at the field. The process of coding, decoding and data entry was done in the direct supervision of the team leader and statistician/data analyst.

2.8 Data Analysis and Report Preparation

The data collected by filling questionnaire was at first coded by giving different codes. The coding numbers were entered into the database by data entry operators. Then, the entered data were decoded and the database was analyzed for generating tables and cross tables with the help of Statistical Package for Social Science (SPSS) software.

According to the agreement, inception report was prepared just after beginning the fieldwork. The report included the situation of the fieldwork and the tentative work plan for the survey. After finishing data analysis, a draft report was prepared and submitted to RDIF Regional office. Then, a discussion meeting was organized to discuss on the contents of the report. The final report was prepared by incorporating suggestions, feedbacks and comments from the steering meeting.

Ex-Haliya and Dalit in the National Context

3.1 Who Are Dalit?

Dalit is a new term used to refer to the so-called low and untouchable castes, referred to in the National Code of 1854 as *Pani nachalne chhoi chhito halnu parne jat* (caste from whom water is not accepted and whose touch requires sprinkling of holy water) (Dahal et.al. 2002). The concept of *Dalit*, in general, is used to refer the vulnerable and poor groups, who are put in the lowest rung of the status hierarchy in caste system. In most writings, the term is also used to identify a group of people who are 'oppressed', 'suppressed' and 'exploited'. Some tend to indicate the association of the term *Dalit* to the Nepali/Hindu word *Daldal*, meaning swamp. Those favoring these meanings see *Dalits* as those people who are living in swamps, coming out of which is difficult and extremely hard, if not impossible. The swamp is a metaphor for the socio-cultural milieu in which *Dalits* find trapped throughout history (Bhattachan et.al. 2003, 2009). Upreti (2004) mentioned that the caste structure is based on Hindu *Varna* System, which divides people into four categories according to their occupational activities viz., the *Brahmins* (learned people, priest), the *Chhetris* (warriors), the *Vaishyas* (trader and agriculturist), and the *Sudras* (people in menial services). Originally, it had merely meant to indicate the type of work they do. But gradually it became hereditary and socially accepted category. This hereditary transformation of *Varna* was institutionalized into the present complex and rigid caste system in Nepal. Although the untouchability and discrimination on the basis of caste division was formally abolished or outlawed by the 1963 New National Code, Constitution of Nepal 1991, the Parliamentary Declaration of 2006 and the Interim Constitution 2006, it prevails widely in Nepalese society. National census 2001 reveals that, *Dalits'* population was 13% (2,945,223) in the country (CBS, 2002). But *Dalit* NGOs claim that *Dalits'* population is about 20% of total population (Malla and Bishwakarma, 2002). Their logic is that, the population of few *Dalit* castes (e.g. Bishwakarma) was reduced, while comparing with census 1991 and 2001. The population theory does not support such decrease of population in temporal dimensions (ibid).

In the Old Civil Code 1854, *Dalits* were kept at the bottom of caste pyramids. It has multiple implications on socio-economic spheres of *Dalit* population. They are synonymous to poor, deprived and marginalized sections of the nation. As mentioned above, *Dalit* are exploited, marginalized and discriminated. Land is one of the determining factors for overall marginalization and exclusion in general and economic exploitation in particular. As current data tells that *Dalits'* landlessness are 44.15% in Madesh and 15% in Hill as compared to national landlessness data 24.15% (UNDP, 2004). While looking at land distribution, *Dalit* people have less than 2 ropani are 44.5% and about 90% in hill and Madhesh respectively. Poverty of *Dalit* are 46% as compared to 31% national poverty. It is evident that land ownership and persistent of poverty are correlated. It is also true in other class and caste group in national contexts. Human Development Index of *Dalit* is 0.239 which is less than national HDI 0.441.

Landlessness¹, marginal and small land holdings and food deficiency are general feature of the economy of *Dalits*. Landlessness is acute among *Madhesi Dalits*. Above statistics depict the marginal status of *Dalits*, who are facing caste based untouchability and human rights violations. Their social dignity and prestige are not properly recognized in public places. Although officially abolished in 1963, the caste based discrimination remains even today (World Bank and DFID, 2005).

Livelihood of *Dalits* is miserable due to landlessness. Food self-sufficiency is much lower among the *Dalits* than among *Brahmans*, *Chhetris* and *Newars*. According to a survey conducted by TEAM Consult (1998), about 50% households surveyed had the food deficiency. Dahal et.al. (2002), quoting Sharma et.al. (2002), also noted that 21% of *Dalit* households produced food grain for less than 3 months, 19.6% for 4-6 months, 15.4% for 1 year, and 5.1% produced surplus food grains.

This report also documented that annual income of *Dalits* is the lowest compared to *Matwali* and other so called higher caste groups. Likewise the expenditure on items such as, clothing, education and medicines are found to be also lowest among *Dalit* groups. More than 54% of population do agriculture followed by service (15.7%), non-farm wage earning (14.2%), and farm wage earning (6.1%), and others. The main economic activity of majority of *Dalits* is wage laborers. In addition to this, caste based traditional work such as black smith, leather work; tailoring etc is also important economic activity for *Dalit* for their survival. Even today many *Dalit* groups living in rural areas of Nepal maintain their traditional '*Bali*' and '*Khan*' system with their clients for their survival. Skewed and inequitable distribution of land have resulted in various agrarian classes with different forms of power and agrarian social relations such as patron-client, super-sub ordinate, antagonism, mutualism, domination, exploitation and discrimination. As *Dalits* fall at lowest category in terms of caste, and class, they are bound to face all kind of exploitation.

Taking these pictures together as a scenario, it describes their vulnerable situation. Consequently, they are struggling against their structural deprivation. The succeeding section briefly describes various past attempts made for escaping out of these structural traps.

3.2 *Haliya* and *Dalit* Movement

The genesis of *Haliya* Movement is chronologically presented below:

Contribution of Bhim Datta Panta: According to the Hindu religious norms and belief, Brahmin people should not plough land. This was one of the major factors for the sufferings of *Dalits* as the *Haliya*. In these circumstances, farmer's leader Bhim Datta Panta started a movement against Brahmin people for not ploughing their land. The main slogan of the movement was "*Kita Jota Halo, Kita Chhoda Thalo, Natra Hudeina Bhalo, Abata Kohi Chhaina Sano Thulo*" (Either plough land or leave place; otherwise, it will not be good, nobody is in lower or higher in hierarchy). Next popular slogan is "*Jasle Jotyho Usko Ho Jagga, Hoina Bhane Thalu Ho Pakka*", which means 'Land belongs to those who till the land; if not, s/he is feudal elite'. The focus of the social movement was *Haliya* and landlessness. Largely, it can also be said that he tried to restructure the society. Besides, it is perceived that the movement was directly against the landlords, who were benefiting the privileges provided by the regime. Therefore, with the support of the India, he was killed. Hence, the movement could not go ahead after his assassination.

¹ Landlessness means the situation of a person who is dependant on agriculture but no land in his/her name or family member's name.

Contribution of Tika Ram Parki: He was a courageous social leader, who started the *Dalit* movement against caste based discrimination and social stigma for their liberation through entering into Shaileshwari temple in Silugadhi of Doti. This temple is a symbol of Hindu ideology and religion.

Contribution of Puran Singh Dyal: In 2036 (BS), with the initiation and leadership of Puran Singh Dyal (currently Constituent Assembly member), a social movement was launched against *Haliya* and *Doli Pratha*. Social elites were so strict practitioners of traditional culture based on Hindu ideology and beliefs that they ousted him from his place. Similarly, in that period, Sankhamul Andolan (a kind of symbolic movement) was launched against caste-based discrimination and the traditional customs in Godavari, Kailali.

Contribution of RDN: RDN Nepal took birth out of the lap of *Haliya* and *Dalit* issues. It not only initiated the *Haliya* movement but also took an initiation to organize the first national *Haliya* conference in Dadeldhura. The first president of *Haliya* Federation was Mr. Dambar Tamata. This conference passed 12 points declaration and 3 points special demand including several substantive issues of *Haliya*, such as abolishing loan, establishing tenancy right to *Haliya*, requesting state to form High Level Commission on *Haliya*, putting views against Land Bank etc. In addition, it also recognized the contribution of revolutionary farmer leader Bhim Datta Pant by establishing a foundation of Bhim Datta Pant; and also passed the declaration of the date of his killing i.e. Shrawan 17, as the **National Land Right Day** in his memory and respect. The government of Nepal was requested to formalize the date. Based on the declaration, the case of *Haliya* was filed and submitted to Supreme Court and the National Human Right Commission. Key demands listed in the case were as follows: State should formally or officially announce liberation of *Haliya*; Homestead land utilized by *Haliya* for long generations should be registered in his/her name; Loan or debt should be abolished, establishing tenancy right to respective owner; A High Level Commission for *Haliya*'s Rehabilitation should be formed; and *Haliya* Prohibition Act should be formulated and implemented. Hence, its contribution was instrumental for shaping *Haliya* Movement in the Far Western Region of Nepal in the past.

Pioneer studies undertaken so far by RDN and other organizations are as follows (RDN, 2006): i) Comprehensive Survey in 23 Village Development Committee (VDCs) of Bajhang by Sancharika Samuha in 1996; ii) Sample Study in 600 families of *Haliya* in Baitadi by Anti-Slavery and Informal Service Sector (INSEC) in 1997; iii) Sample Study in 51 Victims of *Haliya*: A Case Study Approach by RDN in 2002; iv) *Haliya* Survey in Far Western Development Region by NNDSWO and LWF in 2004; v) *Haliya* Pratha: Residues of Slavery (*Haliya Pratha: Dash Pratha Ko Awashesh*) by RDN in 2006; vi) *Haliya* System and the Issue of its Solution (*Haliya Pratha Ra Yesko Samadhan Ko Sawal*) by RDN in 2007; vii) Community Literacy Campaign to End the Untouchability and Freedom of *Haliya* (*Chhuwa Chhut Antya Ra Haliya Mukti Ka lagi Samudaik Sakshartya Abhiyan*) in 2008; viii) Data Collection on *Haliya* (Bondage) in Bajhang "*Haliya Haru (Badhuwa) Ko Tathyanka Sankalan*" by *Samajik Bikash Samuha*, Nepal in 1996; ix) Process Documentation of *Haliya* by CARE Nepal in 2008.

In nutshell, these publications give some ideas on *Haliya* statistics, their socio-economic situation, in-depth analysis of *Haliya* and *Haliya* system, success stories of movement etc. These are becoming strong and valid bases for ongoing *Haliya* movement in Nepal.

Not only these, RDN has been instrumental for launching Integrated *Dalit* Movement in all districts of the Far Western Region of Nepal since 2007. The main slogan for the movement is 'Campaign against caste based discrimination: Creation of Discrimination Free Society'. In a larger alliance and partnership of *Dalit* and Non-*Dalit* organizations, national campaign is being carried out for abolishing feudal institutions such as *Haliya*, *Khali*, *Doli*, and *Jari Pratha*. RDN has also been able to link *Haliya* Movement with land movement, which is fundamental for securing their socio-economic right and is reliable and valid basis for their liberation as well.

It is very interesting to note that *Haliya* Bills have been passed through the fourth and seventh *Dalit* Parliament² in Kathmandu (RDN, 2010). In fact, *Dalit* Parliament functions as a shadow or alternative parliament for creating symbolic pressure on the government of Nepal (GoN) on behalf of *Haliya* and *Dalit* community.

3.3 Institutions and Organisations Engaged in *Haliya* Movement

Rastriya *Haliya* Mahasangh (RHMS): After series of campaigns on awareness raising and public advocacy on *Dalit* and *Haliya*'s rights, *Haliya* themselves organized *Haliya* Movement in the Far Western Region of Nepal. However, their gathering realized a need of a federation to lead the movement at regional level. As a result, Rastriya *Haliya* Mukti Mahasangh was formed. Its district chapters are in all the districts of the region. They successfully organized and managed the movement. For illustration, they put 11-point demand to the government of Nepal in 2008 for different programmes for each districts and at the national level. Ultimately, on September 2008, the government of Nepal made a five points agreement with the federation that liberated *Haliya*, outlying the *Haliya Pratha* or System. Those 5 points in the agreement are listed below: i) declaration of *Haliya* liberation; ii) formation of 9 members committee to implement *Haliya* resettlement programme; iii) execution of all 11 points demands, iv) protection of *Haliya* activists and their families; and v) withdraw all movements. Following the agreement, the government of Nepal declared the emancipation of not only *Haliya* but also the emancipation of all forms of bonded labour on 6 September 2008. Accordingly, the government also formed 9 members committee and gave responsibility to the committee for development and submission of rehabilitation programme for *Haliya* within 15 days.

This federation also actively engaged in disseminating this achievement to grassroots levels for awakening and further organising. Furthermore, RHMS is getting financial support from Luthern World Federation and CARE-Nepal, and has been producing a number of publications, such as progress reports, magazines, research report etc. It is interesting to note that a comprehensive research report in collaboration with RHMS led by Sharad Paudel (2009) gave a brief scenario of *Haliya* Movement in the Far Western Region and few other places including historical aspects, national and international efforts, pitiable pain of *Haliya* before and after the declaration of emancipation or liberation, achievement and success.

Anti-Slavery, and Informal Service Sector (INSEC): A study undertaken by Anti-Slavery and INSEC (1997) found that *Haliya* system is a form of semi-bonded labour in Western Hills. Their issue is very similar to *Kamaiya* with respect to debt bondage. In addition, they remain and prevail with caste system. Their basic issues are landlessness, poverty, debt bondage, semi-slavery and caste based discrimination. Moreover, Anti-Slavery (undated a) states the following three characteristics for bonded labour: i) Bonded labour-or debt bondage is probably the least form of slavery today, and yet, it is the most widely used method of enslaving people; ii) A person become a bonded labourer when his or her labour is demanded as a means of repayment for a loan; and iii) The person is then tricked or trapped into work for little or no pay, often for seven days a week. The value of their work is invariably greater than the original sum of money they borrowed. In fact, slavery functions as an institution, which locks poor and marginalized people in a structure or system.

Community Self Reliance Centre (CSRC): CSRC is one of the lead organizations working in the field of land issues and land movement. CSRC collaborates with like-minded organizations. In the Far Western Region, CRSC worked together with RDN to address issues of *Dalit* and *Haliya*. In the second national conference of *Haliya*, CSRC and RDN played pivotal roles by organizing and providing technical support. It is under PAMS

² *Dalit* Parliament, as an innovative initiative of RDN, is alternative or shadow parliament or forum to discuss on substantive issues of *Dalit* by representatives from civic society. It creates a symbolic pressure and watchdog to the state or government of Nepal in this regard.

(Partnership Action for Mitigating Syndrome) funded by **Swiss National Centre of Competence in Research (NCCR) North-South**. In nutshell, this PAMS project played a crucial role in anchoring the right of landless *Dalit* in Interim Constitution 2007. This project was exemplary in linking research and action (NCCR, 2010).

3.4 Government's High Level Land Reform Commissions and Squatters Commissions

Though **Land Reform Act 2021 (1964)** included comprehensive elements of land issues, such as reduction of land inequality via land ceiling, protection of tenancy rights, abolition of *Birta*, productivity enhancement measures etc., it did not address the issues of *Haliya*. It remained silent on issues of *Haliya*. Until now, amendments have been done for six times, but none of them has included the issue.

In 1995, Nepal Communist Party (United Marxist Leninist-UML) formed **High Level Land Reform Commission** (also popularly called as **Badal Commission**). Its findings include the characteristics of redistributive land reform (tenure reform), tenancy reform and other issues of agricultural development. In addition, it explicitly mentioned issues of *Kamaiya*, which is very similar to *Haliya*. However, the issue of *Haliya* was not addressed. It is not only the question of mentioning the issues of *Haliya* in the report but it also has several implications and consequences. For example, the government of Nepal is launching rehabilitation programme for *Kamaiya*, but there is no any benefit from government's effort and rehabilitation programme for *Haliya*.

High Level Scientific Land Reform Commission 2009: This is the first commission report, which has addressed the issues of *Haliya* under issue 9 'Land based feudal and discriminatory systems'. According to this report, basic issues of *Haliya*, *Hali*, *Haruwa*, *Charuwa*, *Balighare*, *Kamalari* are semi-bondage/slavery, unfair and low wage, and socio-economic exploitation. It has also suggested to update statistics, facts and figure related to this, protection of tenancy right, abolition of loan (debt), declaration of these systems as illegal and punishable, enhancing their access to financial institutions etc.

High Level Land Reform Commission 2008: This report identified that there are around 1 million part-time and full-time agricultural labourer currently in Nepal. These group of agriculture labour not only works on regular wages but also are *Haliya*, *Kamaya*, *Haruwa*, *Charuwa* etc. Thus, situation of agriculture labour is very vulnerable and miserable in Nepal. The government of Puspha Kamal Dahal 'Prachanda', had set the uniformity in wage rate with NRs 250 for skilled and NRs 150 for semi-skilled labors. There had different efforts to address these problems but still agriculture labors are being bondage in Nepalese societies. Therefore, the traditional residue of these land slavery and semi-land slavery should be ended.

Squatter's Commission: There is a tradition of every government to form squatter commission to address issues of landless. Though *Haliya* is closely related to target group of this commission, no significant change has been introduced for *Haliya*.

Provisions in Comprehensive Peace Agreement (CPA) 2006 and Interim Constitution 2007: It is the fact that Comprehensive Peace Agreement 2006 and Interim Constitution 2007 materialized the recent political achievement. The background of this document includes the decade's violent conflict (1996-2006) (also called as People's War) and People's Popular Movement II of 2006. Both documents have clearly mentioned the issues of *Haliya*. For illustration, item 3.6 of the agreement says that 'to follow the policy of implementing scientific land reform by ending or abolishing the feudal relations in land ownership'. Item 3.10 states – to arrange land and socio-economic securities for socio-economically disadvantaged groups like squatters (*sukumbasis*), *Kamaiyas*, *Haliyas*, *Haruwas*-*Churawas*. The Interim Constitution formed in 2006 and updated in 2007 has its base in CPA. It has also provisions for scientific land reform. Item 19(3) clearly states this. Items 3.3 (f) and 3.3 (i) are the same as Item 3.6 and 3.10 of the CPA, which talks about bonded labour.

Government's Efforts for Rehabilitation of Freed *Haliya*: Soon after series of advocacy on *Dalit*'s and *Haliya*'s right, a five points agreement was made regarding *Haliya*'s liberation. A task force was formed to suggest the government of Nepal with its in-depth analysis on issues, problems and possible measures to rehabilitate them. Besides, Ministry of Peace and Reconstruction also gathered and updated statistics on *Haliya*. The ministry handed over all these documents to the Ministry of Land Reform and Management, which reported that there are altogether 19,059 *Haliya* in the Far Western and few districts of the Mid Western Region of the country (MoLRM, 2012). Various consultation workshops and coordination meetings were conducted regarding *Haliya* System (Prohibition) Bill to gather views and suggestion on it. Preparation of this bill is being done to send to Parliament via Ministry of Law and Justice. In addition, based on updated statistics reported by Ministry of Peace and Reconstruction, Rehabilitation of Freed *Haliya* and Monitoring Task Forces were formed at national and district levels for their further verification and certification. Till now 313 *Ex-Haliya* households were distributed *Haliya* identity card in different districts. After completing all these processes, relief based rehabilitation programmes will be launched. It includes low cost housing, skill and income generating programmes, employment to each household and appropriate land holding size. Currently, Ministry of Land Reform and Management is running awareness programme through local FMs in 15 districts regarding the freedom of *Haliya* i.e. government has declared the liberation of *Haliya*. Information, such as landlords cannot keep *Haliya* and should free them, are being disseminated through the local media.

In summary, despite the aforementioned scattered efforts by different government and non-government organisations, *Haliya* have not been benefited and those efforts have not been translated into their liberation. It is crucial to analyze why such deviation and inconsistencies are happening.

3.5 Statistical Debate on *Haliya* and *Dalit* Community

Statistics on *Haliya* is highly debated and even it differs from sources to sources. It is estimated that there are 60 thousands *Haliya* in the Far Western and Mid Western Region of Nepal (Bk, 2006). This estimation is based on sample studies done in Bajhang (Household survey in 23 VDCs), Baitadi (600 Household Survey), Darchula (Survey all over the district), and Dadeldhura (3 VDCs) (Personal Interview, 2011). According to NNDSWO and LWF (2004), there are about 5% *Haliya* out of total *Dalit* population (which is equal to about 15000). However, latest government data undertaken by Ministry of Peace and Reconstruction reported that there are 19,059 *Haliya* in 11 districts of the Far Western (9) and the Mid Western (2) Regions of Nepal.

Socio-economic and Awareness Situation

This chapter attempts to explain socio-economic and awareness situations of Ex-*Haliya* and *Dalit* community by employing different indicators.

4.1 General Socio-economic Profiles of Respondents

Haliya system is a unique slavery system practiced in the Far Western Region. Almost all the family members are engaged at different works at their landlord's place. Nevertheless, the system is named as *Haliya*, which means to plough the land of landlord and is also the major and difficult job. Hence, all the *Haliya* are the victims of the system. Therefore, an attempt has been made to extract the experiences of both sexes. For this, 48% of the respondents selected were female and remaining 52% were male. Table 4.1 shows the detailed descriptions of the sex wise distribution of the respondents.

Table 4.1: Sex-Wise Representation of Respondents by District

District	Female	Male	Total
Baitadi	49	51	868
Bajura	47.4	52.6	1819
Kailali	48.1	51.9	1755
Darchula	50.7	49.3	617
Achham	48.3	51.7	1123
Bajhang	39.7	60.3	791
Dadeldhura	48.1	51.9	671
Doti	48.7	51.3	993
Kanchanpur	50.1	49.9	1203
Total	47.9	52.1	9840

Source: Field Study, 2010/2011

Gender-Wise Household Head Representation

The gender development index is a strong tool to see the empowerment level of a community. Since Nepal is a country with patriarchic social structure, males possess most of the household properties. Household heads are also generally males. This norm is also the same in case of the *Dalit* community of this region. Almost 88% of the household heads of the region were found to be male. Bajura was the district with highest number of male household heads, i.e. 92%, among all the districts while Doti was with the lowest percentage i.e. 73. The details are shown in table 4.2:

Table 4.2: Sex-Wise Household Head by District

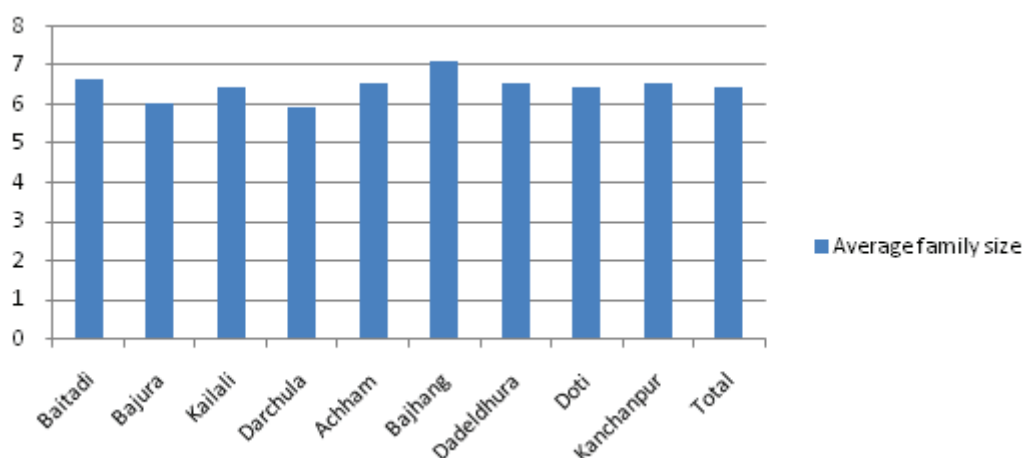
District	Female		Male		Total
	Number	%	Number	%	Number
Baitadi	11	8.3	121	91.7	132
Bajura	23	7.6	278	92.4	301
Kailali	24	8.8	250	91.2	274
Darchula	8	7.6	97	92.4	105
Achham	23	13.2	151	86.8	174
Bajhang	12	10.7	100	89.3	112
Dadeldhura	17	16.5	86	83.5	103
Doti	42	27.3	112	72.7	154
Kanchanpur	31	16.7	155	83.3	186
Total	191	12.4	1350	87.6	1541

Source: Field Study, 2010/2011

Average Family Size

Average family size as an indicator is one of the major factors of poverty in the country. It is also the main cause of poverty in *Haliya*. Amazingly, the survey in the region found different statistics as the minimum family size was found to be six whereas the maximum family size came out to be seven. These figures are neither so good nor so bad. The average family size of the surveyed districts is shown in figure 4.1 in detail.

Figure 4.1: Average Family Size



Source: Field Study, 2010/2011

Difficulties with Large Family Size

Family size is also a major factor for good economic status of a family. There are some benefits of living in a joint family as well. Still, there are many difficulties in staying with a large family. It is said that large number of family size is the symbol of poverty. Hence, the respondents were asked about the difficulties in staying with large families. The survey found that it was difficult to stay with large families for more than 50% respondents.

Table 4.3: Types of Difficulties in Living with Large Family

District	Difficult to Stay		Difficulty of Kitchen		Conflict with HH		Others	
	Yes	%	Yes	%	Yes	%	Yes	%
Baitadi	56	42.4	39	29.5	26	19.7	3	2.3
Bajura	202	67.1	167	55.5	199	66.1	15	5.0
Kailali	104	38.0	25	9.1	20	7.3	6	2.2
Darchula	67	63.8	59	56.2	35	33.3	20	19.0
Achham	3	1.7	3	1.7	8	4.6	1	0.6
Bajhang	40	35.7	39	34.8	64	57.1	20	17.9
Dadeldhura	86	83.5	70	68	28	27.2	0	0.0
Doti	97	63.0	74	48.1	53	34.4	31	20.1
Kanchanpur	149	80.1	128	68.8	91	48.9	9	4.8
Total	804	52.2	604	39.2	524	34.0	105	6.8

Source: Field Study, 2010/2011

Literacy Status

Literacy status of people is a tool to analyze the development status of a country. Its multidimensional effect directly affects the holistic development of a community. In the survey, it was found out that the literacy status of the *Dalit* community in the region was good because of the educational packages provided by the government. It was found out that 69% of the people in the community were literate. Baitadi was found with the highest literacy rate, i.e. 87%, which is far better than the national average. Comparatively, the literacy rate of Achham was the lowest in the region i.e. around 57%. The district wise literacy rates in the region are given in table 4.4.

Table 4.4: Literacy Rate by District

SN	District	Illiterate	Literate
1	Baitadi	13.3	86.7
2	Bajura	37.3	62.7
3	Kailali	28.9	71.1
4	Darchula	18.4	81.6
5	Achham	42.5	57.5
6	Bajhang	33.5	66.5
7	Dadeldhura	22.1	77.9
8	Doti	36.6	63.4
9	Kanchanpur	34.7	65.3
10	Total	31.1	68.9

Source: Field Study, 2010/2011

Sufficiency of Land

As food sufficiency is determined in terms of land availability in agrarian society, land sufficiency is one of the major determinants of a community. The survey found out that 96% of the people did not have sufficient land. In contrast, only 4% had sufficient land. Doti and Kanchanpur were the districts with lowest food sufficiency. The district wise details are given in table 4.5.

Table 4.5: District-Wise Sufficiency of Land for Survival

District	Yes		No		Total
	Number	%	Number	%	
Baitadi	8	6.1	123	93.9	131
Bajura	10	3.3	289	96.7	299
Kailali	16	6.0	250	94.0	266
Darchula	6	5.8	97	94.2	103
Achham	5	4.1	117	95.9	122
Bajhang	7	6.3	104	93.7	111
Dadeldhura	7	7.0	93	93.0	100
Doti	2	1.3	149	98.7	151
Kanchanpur	3	1.6	179	98.4	182
Total	64	4.4	1401	95.6	1465

Source: Field Study, 2010/2011

Food Sufficiency Status

Most of the people in this area do not have sufficient land for producing food. The survey found out that almost 70% of people had land that can produce food only for up to three months whereas only 5% people had food sufficiency for 10 to 12 months. Comparatively, Bajura was found very weak in food sufficiency i.e. 98% have food sufficiency for at most 3 months. Remarkably, the food sufficiency statistics for Dadeldhura was also same as Bajura. The district wise status of food sufficiency is given in table 4.6.

Table 4.6: Status of Food Sufficiency by District

District	Up to 3 months		4 to 6 months		7 to 9 months		10 to 12 months		Total
	Frequency	%	Frequency	%	Frequency	%	Frequency	%	
Baitadi	113	88.3	15	11.7	0	0.0	0	0.0	128
Bajura	285	98.3	5	1.7	0	0.0	0	0.0	290
Kailali	37	14.6	130	51.2	37	14.6	50	19.7	254
Darchula	67	69.1	17	17.5	9	9.3	4	4.1	97
Achham	57	62.0	29	31.5	3	3.3	3	3.3	92
Bajhang	77	72.0	20	18.7	4	3.7	6	5.6	107
Dadeldhura	92	97.9	2	2.1	0	0.0	0	0.0	94
Doti	121	87.1	18	12.9	0	0.0	0	0.0	139
Kanchanpur	58	50.0	41	35.3	16	13.8	1	0.9	116
Total	907	68.9	277	21.0	69	5.2	64	4.9	1317

Source: Field Study, 2010/2011

Activities to Support Food Deficiency

People perform different activities to support food deficiency in this region. Almost 74% of people took loan whereas 67% of them did labour work to support food deficiency. Miserably, about 11% of them took less food to relieve their problems. The district wise details of these food deficiency-supporting activities are given in table 4.7.

Table 4.7: Food Deficiency Supporting Activities by District

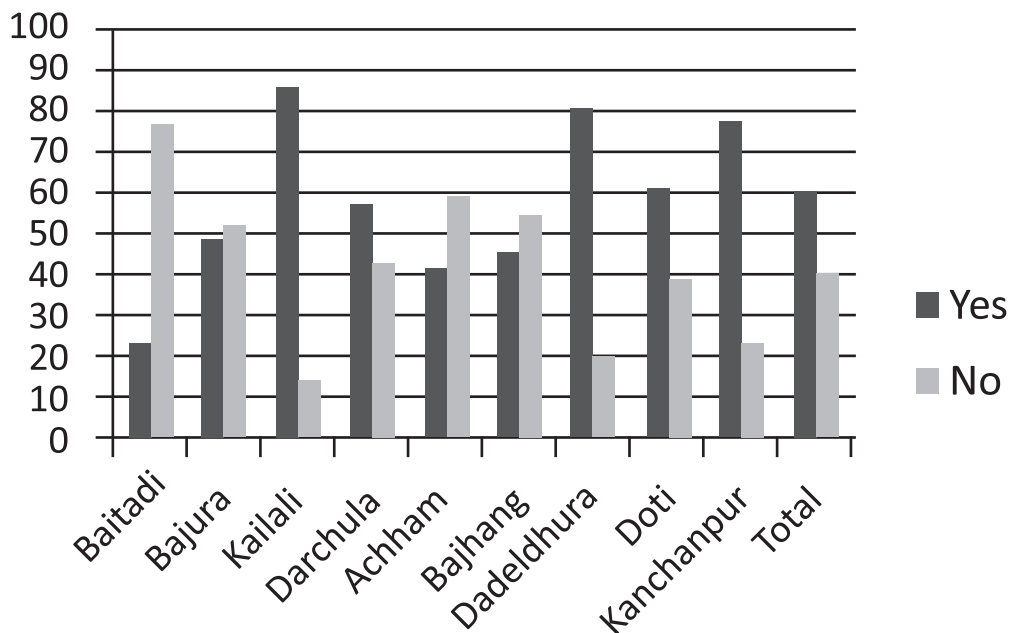
District	Taking loan		Labour		Taking less food		Skipping one meal		Consuming cheap food		Others	
	Number	%	Number	%	Number	%	Number	%	Number	%	Number	%
Baitadi	89	67.4	103	78.0	37	28.0	13	9.8	14	10.6	1	0.8
Bajura	259	86.0	261	86.7	23	7.6	3	1.0	107	35.5	2	0.7
Kailali	221	80.7	125	45.6	9	3.3	1	0.4	3	1.1	16	5.8
Darchula	34	32.4	66	62.9	27	25.7	29	27.6	36	34.3	2	1.9
Achham	79	45.4	61	35.1	3	1.7	1	0.6	1	0.6	39	22.4
Bajhang	100	89.3	88	78.6	4	3.6	0	0.0	61	54.5	1	0.9
Dadeldhura	84	81.6	73	70.9	6	5.8	7	6.8	23	22.3	12	11.7
Doti	128	83.1	120	77.9	46	29.9	21	13.6	56	36.4	3	1.9
Kanchanpur	145	78.0	130	69.9	13	7.0	9	4.8	56	30.1	16	8.6
Total	1139	73.9	1027	66.6	168	10.9	84	5.5	357	23.2	92	6.0

Source: Field Study, 2010/2011

Status of Using Other's Land

Respondents were also asked about using others' land for their food security. Almost 60% of them were using others' land for food security in the region. In Kailali, more than 85% of them were using others' land while the figure was only 22% in Baitadi. Figure 4.2 shows the status of using other's land by district.

Figure 4.2: Status of Using Other's Land in Different Districts



Source: Field Study, 2010/2011

Reasons of Using Other's Land

There were different reasons for using others' land. Almost 50% were using others' land, as they did not have their own land whereas about 27% were using for being *Haliya* and *Khaliya*. Some were also found to use other's land because their land was not good for cultivation. The district wise details of using other's land are given in table 4.8.

Table 4.8: Reasons for Using Other's Land by District

District	Not possessing land		Being Haliya/Khaliya		Low production		Others		Total
	Frequency	%	Frequency	%	Frequency	%	Frequency	%	
Baitadi	15	83.3	2	11.1	1	5.6	0	0.0	18
Bajura	53	38.1	36	25.9	48	34.5	2	1.4	139
Kailali	157	78.9	29	14.6	13	6.5	0	0.0	199
Darchula	34	59.6	4	7.0	19	33.3	0	0.0	57
Achham	21	51.2	14	34.1	4	9.8	2	4.9	41
Bajhang	10	21.7	11	23.9	24	52.2	1	2.2	46
Dadeldhura	36	45.0	26	32.5	17	21.3	1	1.3	80
Doti	32	36.4	28	31.8	28	31.8	0	0.0	88
Kanchanpur	25	17.9	66	47.1	49	35.0	0	0.0	140
Total	383	47.4	216	26.7	203	25.1	6	0.7	808

Source: Field Study, 2010/2011

Types of Land Use

People were cultivating land in different systems. The most popular system of land use was *Adhiya* in the region. About 45% of them were using this system. In this system, the production is divided into two parts and shared between the landlord and the farmer. In contrast, only a very few of them i.e. 1.6% were using land in *Thekka* system while almost 40% of them were using land in *Haliya* and *Khaliya* systems, which were mostly found in Doti. The district wise distribution of types of land use systems are given in table 4.9.

Table 4.9: Types of Land Use by District

District	Adhiya	%	Thekka	%	Haliya	%	Khaliya	%	Bandaki	%	Total
Baitadi	7	53.8	0	0	5	38.5	0	0	1	7.7	13
Bajura	56	41.8	0	0	20	14.9	34	25.4	24	17.9	134
Kailali	143	74.1	0	0	6	3.1	38	19.7	6	3.1	193
Darchula	36	85.7	0	0	5	11.9	0	0	1	2.4	42
Achham	23	53.5	0	0	5	11.6	15	34.9	0	0	43
Bajhang	21	44.7	0	0	7	14.9	14	29.8	5	10.6	47
Dadeldhura	13	19.1	0	0	24	35.3	16	23.5	15	22.1	68
Doti	19	21.1	0	0	3	3.3	55	61.1	13	14.4	90
Kanchanpur	27	19.4	12	8.6	65	46.8	35	25.2	0	0	139
Total	345	44.9	12	1.6	140	18.2	207	26.9	65	8.5	769

Source: Field Study, 2010/2011

Duration of Using Landlord's Land

Generally, people were using the land from their landlord since a long time. It was found that some people were using landlords' land for more than 50 years ago. This shows their economic dependence upon their landlords. In Dadeldhura, about 21% of them were using landlords' land for more than 50 years ago. Despite the fact that Dadeldhura is one of the most developed districts in the Far West, this statistics contradicts with it. Interestingly, 47% of them were using their landlord's land for less than ten years. The district wise details are given in table 4.10.

Table 4.10: Duration of Using Landlord's Land by District

District	Less than 10 years		10 to 19 years		20 to 29 years		30 to 39 years		40 to 49 years		50 years or above		Total
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	
Baitadi	5	41.7	3	25	2	16.7	0	0	1	8.3	1	8.3	12
Bajura	40	48.8	24	29.3	6	7.3	5	6.1	4	4.9	3	3.7	82
Kailali	118	63.8	28	15.1	33	17.8	3	1.6	0	0	3	1.6	185
Darchula	4	7.8	28	54.9	14	27.5	3	5.9	0	0	2	3.9	51
Achham	24	82.8	5	17.2	0	0	0	0	0	0	0	0	29
Bajhang	22	59.5	11	29.7	1	2.7	0	0	0	0	3	8.1	37
Dadeldhura	10	13.9	43	59.7	4	5.6	0	0	0	0	15	20.8	72
Doti	19	51.4	10	27	4	10.8	2	5.4	1	2.7	1	2.7	37
Kanchanpur	64	45.7	40	28.6	21	15	14	10	0	0	1	0.7	140
Total	306	47.4	192	29.8	85	13.2	27	4.2	6	0.9	29	4.5	645

Source: Field Study, 2010/2011

There are also other types of informal institutions, which seem discriminatory (Bk, 2006; Paudel, 2010; Nepali and Pyakuryal, 2011). They are as follows (Box 1):

Khalo System (Pratha): Threshing floor is called *Khalo* in Nepali. *Khalo Pratha* operates in two ways: i) wage labour system; and ii) caste based occupation. In the former one, poor people work as wage labourer and they are paid in kind, especially grain. They have to go to the threshing floor to collect *Khalo* (grain). In the latter, *Dalit* provide service related to their caste based occupation (e.g. iron, gold, cloth, and leather or shoemaking) to *Non-Dalit* and even to *Dalit*, and in turn, they get remuneration in kind (i.e. *Khalo*).

Rithi System (Pratha): *Rithi Pratha* is closely associated with *Khalo Pratha*. *Dalit* think *Non-Dalit* as *Rithi* (or patron) in accordance with caste system and caste hierarchy. In this system, *Rithi* provides grain (in the form of *Khalo*) to *Dalit* and in turn, *Dalit* provides services to the *Rithi* such as, black smithy, gold smithy, cobbling or leatherwork and tailoring. Now-a-days, only poor *Dalits* provide such services for sustaining their livelihoods. It is very similar to the patron-client relationship.

When family size grows larger, *Dalit* households separate themselves among sons/brothers, and they separately allocate household property. In the mean time, they also divide *Non-Dalit* settlement (on household basis) for *Khalo* and remuneration as property among the brothers. This system of division of *Non-Dalit* households among *Dalit* brother only supports their subsistence livelihoods. This practice is being inherited from generation to generation. Moreover, *Khalo Pratha* is closely associated with *Rithi System* due to its ways of procedure.

Balighare System (Pratha): *Balighare Pratha* is very much similar to *Khalo Pratha*. It is related to mode of payment in caste-based occupations of *Dalit*. It seems like a patron-client relation and is found in Kailali. But, *Dalit*, who adopts this occupation, usually does not go to threshing floor as in *Khalo Pratha*. Rather, the *Dalit* visits each *Non-Dalit* household to get remuneration (or to collect grain).

Pulo System (Pratha): *Pulo Pratha* is also much similar to *Khalo* and *Rithi Pratha*. But, it is different from others in the sense that the *Pulo* crop (i.e. one or two *bhari* or bundle of paddy) is provided to the agricultural labourer as the payment as in *Khalo Pratha*. It is found in Bajhang district.

Adhiya System (Share Cropping): Share cropping itself implies sharing or dividing cost and benefit equally. It is a kind of land tenancy, in which people utilize other's land and equally share the cost and the benefit of crop production. It varies from place to place.

Baigar/Khedi Pratha: It is a practice, in which *Bishwakarma* or *Pariyar* people are paid with little grain instead of money (as wage) for their daily subsistence.

Khana Mana Pratha: At the times of crisis, especially in the food insecure situation, *Dalit* people knock doors of *Non-Dalit* and help them in farm and off-farm activities, for which they get some grains as payment. It operates as a patron-client relationship.

Olke Pratha: There is a tradition of family gathering and celebration, with delicious food, on some special days. For example, on every first of the month of Bhadra, people celebrate the day as a culturally important festival. On that day, *Dalits* provide their caste specific products, such as *theki* (wooden pot), sickles, bamboo products, vegetables etc., to *non-Dalits* and in return, they get some grain as payment.

Doli Pratha: During wedding ceremony, bride is carried in *Doli* by *Dalit* and in return, they are paid with grains. This system is called *Doli Pratha*.

Beth Pratha: It is a practice, in which *Dalit's* labour is used in farm activities by rich *non-Dalit* without any remuneration. *Dalit* is supposed to help them in these works without remuneration. It is a kind of moral compulsion to help them.

Nali Gadne Pratha: Generally, during rainy reason, *Dalit* households do not have grain or food materials. For this, they are encouraged to collect some grain from *non-Dalits* and in return, they have to help in on-farm activities. There is a fixed rate i.e. one *nali*¹ grain is equivalent to one-man day work. It is a kind of assurance of labour availability in advance for *non-Dalit* in rainy season.

Based on aforementioned socio-economic realities, awareness situation of the respondents has been assessed and explained in succeeding sections.

Box 1: List of Location-Specific Informal Social Institutions

Baitadi: *Haliya, Khaliya, Sino Khane, Ranga Khane,*

Bajura: *Haliya, Khaliya*

Kailali: *Haliya, Kamaiya, Adhiya, Dyari Majduri*

Darchula: *Haliya, Khaliya*

Accham: Caste system, *Doli, Parso Bokne Beth bigari, Bhude, Maulo, Katro Line, Khaliya*

Bajhang: *Khalo, Haliya, Pulo, Baja bajaune*

Dadeldhura: *Haliya, Khaliya, Pulo,*

Doti: *Haliya, Khaliya, Adhiya, Mate bandaki, Baja bajaune*

Kanchanpur: *Haliya, Kamaiya, Magna Jane*

4.2 Awareness of *Dalit* Community, especially *Haliya* and *Khaliya*, for their Right and Inclusion

Caste system, as an institution, is the main basis for emerging and regulating caste based discrimination, other socio-cultural practices and exclusion in South Asia. In Nepal, caste discrimination is a deeply rooted inhuman culture that is generally practiced all over the country. However, it may be different in its form and level. In the country, *Dalit* people are in the lowest rank in the caste hierarchy and are treated as untouchables. This is the worst form of caste discrimination. However, following the people's war led by Maoists and the impact of modernisation, the level of caste discrimination is decreasing. However, the rate of decrease is not satisfactory. Hence, their awareness on caste discrimination has been assessed.

Caste Discrimination

During the survey, respondents were asked if they were feeling any kinds of caste based discrimination. About 96% of the respondents responded that they were feeling caste discrimination in their locality. In Darchula, about 70% respondents, comparatively low, felt the discrimination. The details of the feeling of caste discrimination are given in table 4.11.

¹ A *nali* is a local unit used to measure land through the amount of seed. For illustration, one *nali* (about 2 kg) seed is equivalent to one *ropani* or 1.5 *Kattha* land.

Table 4.11: Feeling of Caste Discrimination by District

District	Yes		No		Total
	Number	%	Number	%	
Baitadi	127	99.2	1	0.8	128
Bajura	289	96.7	10	3.3	299
Kailali	160	98.8	2	1.2	162
Darchula	73	70.2	31	29.8	104
Achham	138	98.6	2	1.4	140
Bajhang	110	99.1	1	0.9	111
Dadeldhura	95	92.2	8	7.8	103
Doti	137	97.9	3	2.1	140
Kanchanpur	180	97.8	4	2.2	184
Total	1309	95.5	62	4.5	1371

Source: Field Study, 2010/2011

Nature of Discrimination

There are different types of discrimination practiced in this region. The common form of discrimination is by using dominating words. Similarly, restriction in public places and restriction in cooked food were also other types of discrimination. In the survey, all these types of discrimination were found to be equally treated with *Dalit* people. The details on district wise types of discrimination are given in table 4.12.

Table 4.12: Nature of Discrimination by District

District	Using dominating words		Discrimination in Having Food		Restriction in public places		Livestock products		Using caste wise dominating words		Others	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Baitadi	124	97.6	126	99.2	125	98.4	124	97.6	117	92.1	5	3.9
Bajura	257	88.9	280	96.9	275	95.2	280	96.9	271	93.8	1	0.3
Kailali	113	70.6	108	67.5	114	71.3	26	16.3	7	4.4	59	36.9
Darchula	64	87.7	71	97.3	60	82.2	35	47.9	17	23.3	2	2.7
Achham	90	65.2	59	42.8	89	64.5	62	44.9	89	64.5	74	53.6
Bajhang	56	50.9	105	95.5	97	88.2	61	55.5	90	81.8	15	13.6
Dadeldhura	85	89.5	81	85.3	78	82.1	65	68.4	52	54.7	29	30.5
Doti	131	95.6	131	95.6	115	83.9	90	65.7	133	97.1	7	5.1
Kanchanpur	99	55.0	152	84.4	166	92.2	151	83.9	125	69.4	1	0.6
Total	1019	77.8	1113	85.0	1119	85.5	894	68.3	901	68.8	193	14.7

Due to multiple response, % exceeds 100.

Source: Field Study, 2010/2011

Level of Caste Discrimination

The respondents were asked about the level of caste discrimination that they were facing in their locality. Most of the respondents were facing high caste discrimination. Only 3% of them were feeling low level of caste discrimination. However, nobody was found without the feeling of caste discrimination. Hence, conclusion could be drawn that caste discrimination was rampant everywhere in the region. The only difference is their level of interventions. The district wise level of caste discrimination details are given in table 4.13.

Table 4.13: Level of Caste Discrimination by District

District	Very High		High		Medium		Low		Very Low		Total
	No.	%	No.	%	No.	%	No.	%	No.	%	
Baitadi	55	42.3	74	56.9	0	0.0	1	0.8	0	0.0	130
Bajura	70	23.7	153	51.9	67	22.7	2	0.7	3	1.0	295
Kailali	7	2.7	98	37.3	140	53.2	18	6.8	0	0.0	263
Darchula	12	11.8	40	39.2	48	47.1	2	2.0	0	0.0	102
Achham	81	52.9	3	2.0	67	43.8	2	1.3	0	0.0	153
Bajhang	5	4.5	69	62.2	37	33.3	0	0.0	0	0.0	111
Dadeldhura	2	2.0	45	44.1	55	53.9	0	0.0	0	0.0	102
Doti	108	72.0	29	19.3	12	8.0	1	0.7	0	0.0	150
Kanchanpur	101	55.2	19	10.4	45	24.6	16	8.7	2	1.1	183
Total	441	29.6	530	35.6	471	31.6	42	2.8	5	0.3	1489

Source: Field Study, 2010/2011

Statistics on Haliya and Dalit Community

Table 4.14 shows that there were 9.6% *Haliya* and 13.4% *Khaliya* out of total *Dalit* population in the Far Western Region. Similar to *Khaliya Pratha*, 0.9% *Pulo Pratha* was also found in the region and it was concentrated only in Bajhang (5.4%). In case of *Haliya*, the highest percentage of *Haliya* was found in Darchula (26.1%) followed by Dadeldhura (22.5%) and then by Kanchanpur (21.7%). Among them, 36.7%, 17.0% and 45.5% of *Haliya* were due to loan, land and traditions (cultures and norms) respectively. Similarly, the percentage of *Khaliya* was relatively higher than *Haliya* and is up to 13.4%. The highest percentage of *Khaliya* was found in Kanchanpur (20.9%) and Achham (20.7%). Doti (18.4%) and Kailali (16.4%) followed them respectively.

Table 4.14: Statistics on Haliya, Khaliya and Pulo Pratha in the Far Western Region by District

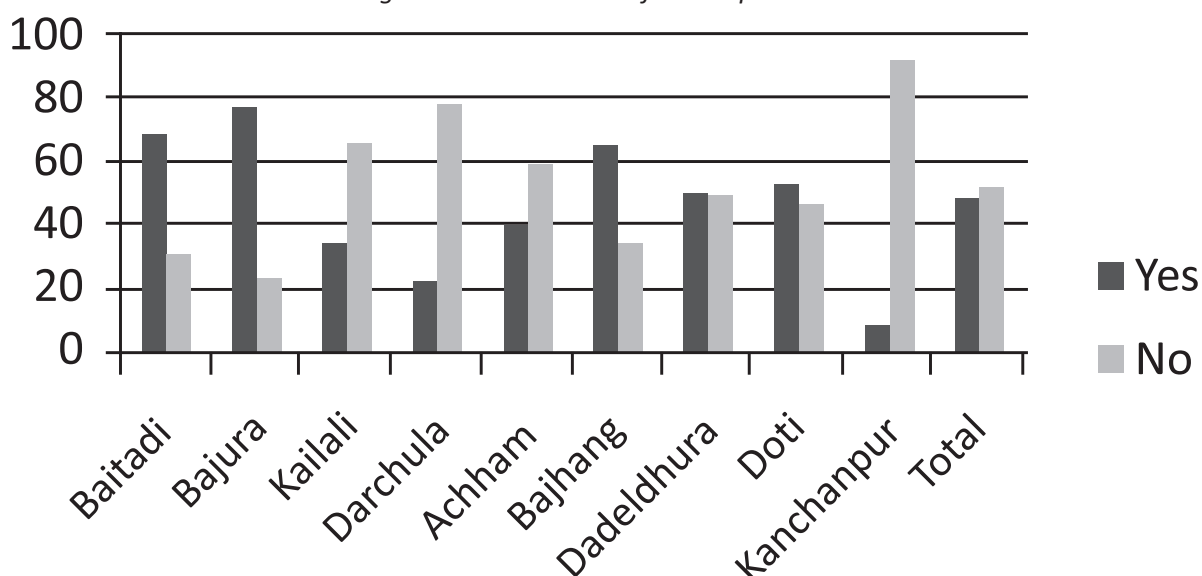
S.N.	District	Total Dalit Population	Haliya%	Estimated no of Haliya	Khaliya%	Estimated no Khaliya	Pulo%	Estimated no. of Pulo
1	Baitadi	40232	7.4	2966	1.3	523	0.3	120
2	Bajura	24515	7.4	1819	12.3	3015	1	245
3	Kailali	84472	3.2	2695	16.6	14022	0.4	337
4	Darchula	13009	26.1	3395	1.5	195	0	0
5	Achham	65612	2	1285	20.7	13581	1.1	721
6	Bajhang	26868	5.4	1461	11.6	3116	5.4	1450
7	Dadeldhura	24675	22.5	5553	3.6	888	0	0
8	Doti	53148	5.4	2890	18.4	9779	0.1	53
9	Kanchanpur	61834	21.7	13415	20.9	12923	0.1	61
Total		394365	9.6	37954	13.4	52844	0.9	3549

Source Field Study, 2010/2011

Previous Status of the Respondents

More than 50% of the respondents were former *Haliya/Khaliya* or other forms of bonded labor. The percentage of *Haliya* was highest in Bajura crossing 70% and lowest in Kanchanpur i.e. below 10%. Figure 4.3 shows the previous status of the respondents.

Figure 4.3: Past status of the respondents



Source: Field Study, 2010/2011

Types of Haliya

There were three types of Haliya systems in different districts: Loan, Land and Tradition. The three types through which people become Haliyas: through Loan (36.1%), through tradition practices (45.5%) and due to Landless (17%). The detail is shown in table 4.15

Table 4.15: Distribution of types of Haliya by districts

District	Loan				Land				Traditional			
	Yes		No		Yes		No		Yes		No	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Baitadi	46	26.3	129	73.7	42	24.0	133	76.0	38	21.7	137	78.3
Bajura	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
Kailali	32	21.8	115	78.2	39	26.5	108	73.5	52	35.4	95	64.6
Darchula	102	89.5	12	10.5	0	0.0	114	100.0	0	0.0	114	100.0
Achham	6	5.4	106	94.6	0	0.0	112	100.0	112	100.0	0	0.0
Bajhang	55	29.9	129	70.1	26	14.1	158	85.9	171	92.9	13	7.1
Dadeldhura	46	46.0	54	54.0	53	53.0	47	47.0	0	0.0	100	100.0
Doti	0	0.0	156	100.0	46	29.5	110	70.5	104	66.7	52	33.3
Kanchanpur	156	65.3	83	34.7	3	1.3	236	98.7	81	33.9	158	66.1
Total	443	36.1	784	63.9	209	17.0	1018	83.0	558	45.5	669	54.5

Source: Field Study, 2010/2011

Impact of Announcing Emancipation of Haliya

The government has already announced the emancipation of *Haliya*. However, this announcement came without any preparation for their rehabilitation. This was only a popular announcement. During the survey, respondents were asked about the impact of announcement. More than 60% of them claimed that they did notice any impact of the announcement. The impact was high in Baitadi with almost 58% and lowest in Bajura with only 11%. The district wise details are given in table 4.16.

Table 4.16: Impact after Releasing Haliya by District

District	Yes		No		Total
	Number	%	Number	%	
Baitadi	65	58.0	47	42.0	112
Bajura	33	11.3	260	88.7	293
Kailali	0	0.0	0	0.0	0
Darchula	43	41.7	60	58.3	103
Achham	56	57.1	42	42.9	98
Bajhang	53	48.2	57	51.8	110
Dadeldhura	83	84.7	15	15.3	98
Doti	55	39.3	85	60.7	140
Kanchanpur	54	29.3	130	70.7	184
Total	442	38.8	696	61.2	1138

Source: Field Study, 2010/2011

Type of Impact

The impact of the announcement was different for different respondents. Some could feel the positive impact while others felt it negative. The survey showed that almost 45% of respondents were feeling the negative impact of the announcement. Only 15% of them could feel positive impact. Remaining 40% of them were feeling average impact of this announcement. The highest impact was seen in Achham district, where the impact was 66%. The district wise details are given in table 4.17.

Table 4.17: Impact of Announcement on Haliya by District

District	Positive		Average		Negative		Total
	Number	%	Number	%	Number	%	
Baitadi	1	1.5	29	44.6	35	53.8	65
Bajura	2	6.9	5	17.2	22	75.9	29
Kailali	0	0.0	0	0.0	0	0.0	0
Darchula	1	2.3	33	76.7	9	20.9	43
Achham	35	66.0	0	0.0	18	34.0	53
Bajhang	8	15.4	15	28.8	29	55.8	52
Dadeldhura	13	15.7	26	31.3	44	53.0	83
Doti	0	0.0	49	89.1	6	10.9	55
Kanchanpur	4	8.5	13	27.7	30	63.8	47
Total	64	15.0	170	39.8	193	45.2	427

Source: Field Study, 2010/2011

Status of Bond

Respondents were asked whether they still have some kinds of bond with their landlord. Remarkably, it was found that still 62% of freed *Haliya* had some kind of bonds with their landlords. Moreover, only 37% were really freed from their illegal bondage. The percentage of really freed *Haliya* was highest in Kanchanpur and lowest in Darchula. The district wise details are given in table 4.18.

Table 4.18: Status of Bondage after the Announcement by District

District	Yes		No		Total
	Number	%	Number	%	
Baitadi	83	66.9	41	33.1	124
Bajura	211	72.3	81	27.7	292
Kailali	131	51.6	123	48.4	254
Darchula	23	22.5	79	77.5	102
Achham	86	76.8	26	23.2	112
Bajhang	25	22.7	85	77.3	110
Dadeldhura	72	71.3	29	28.7	101
Doti	105	70.9	43	29.1	148
Kanchanpur	152	83.1	31	16.9	183
Total	888	62.3	538	37.7	1426

Source: Field Study, 2010/2011

Kind of Bondage

There were different kinds of bondage found with these freed *Haliya*. The most important and strongest bondage was the economic one. Similarly, psychological bondage was found to be one of the effective bondages for them.

Table 4.19: Kind of Bondage by District

District	Economic		Psychological		Others	
	Frequency	%	Frequency	%	Frequency	%
Baitadi	83	100	36	43.4	1	1.2
Bajura	191	90.5	92	43.6	42	19.9
Kailali	81	61.8	20	15.3	0	0.0
Darchula	3	13.0	18	78.3	0	0.0
Achham	48	55.8	36	41.9	0	0.0
Bajhang	18	72.0	7	28.0	0	0.0
Dadeldhura	41	56.9	45	62.5	0	0.0
Doti	36	34.3	3	2.9	0	0.0
Kanchanpur	144	94.7	12	7.9	0	0.0
Total	645	72.6	269	30.3	43	4.8

Source: Field Study, 2010/2011

The study found that more than 70% freed *Haliya* had economic bondage with their landlord. About 30% had psychological bondage with their landlords. In Bajura, 42% of them had other types of bondage with their respective landlords. The district wise details are given in table 4.19.

Perception on Bondage

Perceptions of *Haliya* on the bondage systems with their landlords varied a lot. About 50% of them were of the view that it is an injustice practice in the region. About 36% revealed that victims of these systems were living with fear from their landlords. Some claimed that this system created unsafe future for the *Haliya*.

Table 4.20: Perception on Bondage System by District

District	Injustice		Exploitation		Fear		Unsafe Future		Others	
	No.	%	No.	%	No.	%	No.	%	No.	%
Baitadi	41	49.4	38	45.8	43	51.8	15	18.1	1	1.2
Bajura	143	67.8	131	62.1	94	44.5	140	66.4	12	5.7
Kailali	74	56.5	71	54.2	20	15.3	2	1.5	40	30.5
Darchula	3	13.0	9	39.1	12	52.2	1	4.3	0	0.0
Achham	48	55.8	2	2.3	1	1.2	1	1.2	40	46.5
Bajhang	6	24.0	7	28.0	8	32.0	10	40.0	0	0.0
Dadeldhura	51	70.8	37	51.4	18	25.0	17	23.6	1	1.4
Doti	69	65.7	89	84.8	46	43.8	42	40.0	1	1.0
Kanchanpur	23	15.1	44	28.9	81	53.3	61	40.1	1	0.7
Total	458	51.6	428	48.2	323	36.4	289	32.5	96	10.8

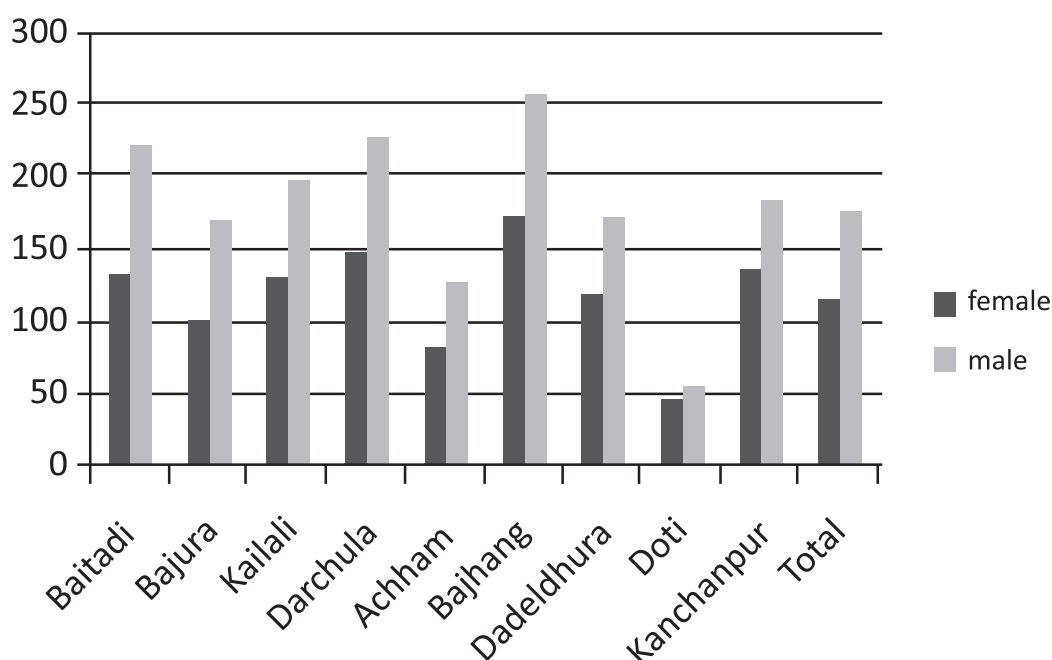
Source: Field Study, 2010/2011

These types of fear were found in all districts. Hence, the emancipation of *Haliya* should address these perceptions as well. The district wise details of these perceptions are given in table 4.20.

Average Wage Rate

The survey has found that the average wage rates for males and females were different. The rate was different in different districts. The average wage rate in the whole region was NRs 115 for female and NRs 177 for male. In Bajhang, the wage rate was the highest i.e. NRs 173 for female and NRs 256 for male. Figure 4.4 shows the comparative wage rate between male and female for all districts in the region.

Figure 4.4: Comparative Average Wage Rate between Male and Female



Source: Field Study, 2010/2011

Knowledge on the Wage Right

Respondents were asked whether they had knowledge on the wage right. Almost 60% of the respondents knew about their wage right. It was found that 60.4% of people were aware about the wage right. People were less aware about this issue in Dadeldhura. The district wise details on the issue are given in table 4.21.

Table 4.21: Knowledge on the Wage Right by District

District	Yes		No		Total
	Number	%	Number	%	
Baitadi	71	55.5	57	44.5	128
Bajura	136	46.6	156	53.4	292
Kailali	141	66.5	71	33.5	212
Darchula	58	55.2	47	44.8	105
Achham	77	62.6	46	37.4	123
Bajhang	67	61.5	42	38.5	109
Dadeldhura	35	35.7	63	64.3	98
Doti	86	58.1	62	41.9	148
Kanchanpur	175	94.6	10	5.4	185
Total	846	60.4	554	39.6	1400

Source: Field Study, 2010/2011

Respondents were also explored about the type of knowledge on the wage right. Almost 83% of them demanded that they should get appropriate wage for their labor ensured by the government. About 55% of them raised issues on their knowledge and time period for work. Ironically, nobody knew about his or her working periods. The detail is shown in table 4.22.

Table 4.22: Type of Knowledge on Wage Right by District

District	Appropriate wage		Time period	
	Number	%	Number	%
Baitadi	67	94.4	3	4.2
Bajura	129	94.9	120	88.2
Kailali	81	57.4	16	11.3
Darchula	53	91.4	17	29.3
Achham	25	32.5	0	0.0
Bajhang	64	95.5	27	40.3
Dadeldhura	33	94.3	3	8.6
Doti	86	100	77	89.5
Kanchanpur	168	96.0	151	86.3
Total	706	83.5	414	48.9

Source Field Study, 2010/2011

Support from Different NGO/INGOs against Exploitation

Different development agencies are working in the region for the reduction of exploitation over *Haliya*. Respondents were asked if they were getting support from different NGOs/INGOs. Only 38% respondents claimed that they were getting support from them. In Dadeldhura and Baitadi, these organizations were found to be highly supportive while the support was very less in Darchula and Bajura districts. The district wise details on I/NGO's support for the reduction of exploitation are given in table 4.23.

Table 4.23: Support from Different NGOs and INGOs by District

District	Yes		No		Total
	Number	%	Number	%	
Baitadi	88	72.1	34	27.9	122
Bajura	33	11.4	257	88.6	290
Kailali	60	29.9	141	70.1	201
Darchula	19	18.3	85	81.7	104
Achham	71	65.1	38	34.9	109
Bajhang	36	34.0	70	66.0	106
Dadeldhura	76	75.2	25	24.8	101
Doti	51	37.5	85	62.5	136
Kanchanpur	75	40.8	109	59.2	184
Total	509	37.6	844	62.4	1353

Source: Field Study, 2010/2011

They were also asked about the types of support they were getting. It was found that most of these organizations were carrying out awareness raising programmes on their wage right. They further stated that RDN was doing advocacy for this purpose. In the advocacy campaign, they were given the knowledge on the law provisions for eradicating caste-based discrimination.

Caste of Landlords

The *Haliya* and *Khaliya* systems originated from caste discrimination. Hence, most of the landlords were non-*Dalits*, who were using *Dalit* as their *Haliya*.

Table 4.24: Categorization of Landlords by District

District	Dalit		Non Dalit		School		Total
	Number	%	Number	%	Number	%	
Baitadi	0	0.0	25	100	0	0.0	25
Bajura	1	1.9	51	96.2	1	1.9	53
Kailali	4	3.4	104	88.1	10	8.5	118
Darchula	1	1.9	52	98.1	0	0.0	53
Achham	0	0.0	22	100	0	0.0	22
Bajhang	4	9.8	37	90.2	0	0.0	41
Dadeldhura	1	1.4	68	98.6	0	0.0	69
Doti	4	5.1	75	94.9	0	0.0	79
Kanchanpur	3	2.1	137	97.9	0	0.0	140
Total	18	3.0	571	95.2	11	1.8	600

Source Field Study, 2010/2011

It was found that 95% of landlords were the non-*Dalits* while 3% of the landlords were *Dalit*. About 2% of the respondents were using the land in the name of schools. The highest numbers of *Dalit* landlords were found in Bajhang i.e. 9.8%. The district wise details are given in table 4.24.

Satisfaction Level of Land Users

Satisfaction level is also an indicator of development. The survey also tried to measure the satisfaction of land users with their landlords. It was found that only 1% of the land users were highly satisfactory. More than half

of the users were average satisfied while more than 40% of the land users were unsatisfied with this system. These unsatisfied land users were the lands only because of their hand to mouth problems.

Table 4.25: Satisfaction Level of Land Users by District

District	Very high		High		Average		Low		Very Low		Total
	No.	%	No.	%	No.	%	No.	%	No.	%	No.
Baitadi	0	0.0	0	0.0	8	61.5	2	15.4	3	23.1	13
Bajura	3	4.8	1	1.6	14	22.6	5	8.1	39	62.9	62
Kailali	1	0.6	2	1.1	163	90.6	13	7.2	1	0.6	180
Darchula	2	4.3	0	0.0	28	60.9	16	34.8	0	0.0	46
Achham	0	0.0	0	0.0	1	5.9	9	52.9	7	41.2	17
Bajhang	2	4.4	0	0.0	21	46.7	11	24.4	11	24.4	45
Dadeldhura	1	1.4	0	0.0	5	6.8	23	31.5	44	60.3	73
Doti	0	0.0	1	1.3	36	47.4	23	30.3	16	21.1	76
Kanchanpur	0	0.0	0	0.0	89	65.9	15	11.1	31	23.0	135
Total	9	1.4	4	0.6	365	56.4	117	18.1	152	23.5	647

Source: Field Study, 2010/2011

Dependency upon Landlord

The land users were highly dependent on landlords and this was the main source of exploitation. More than 40% of the land users depended upon their landlords for the hand to mouth problems. Similarly, almost 45% depended for the loan that they had taken from their landlords while some depended for their clothing problem and also for getting treatment at the time of illnesses. The district wise details of the dependency are given in table 4.26.

Table 4.26: Dependency of Land Users upon their Landlords by District

District	Food		Loan		Cloth		Fever/ Disease		Others	
	No.	%	No.	%	No.	%	No.	%	No.	%
Baitadi	10	33.3	3	10.0	9	30.0	3	10.0	0	0.0
Bajura	55	39.0	35	24.8	13	9.2	7	5.0	4	2.8
Kailali	82	40.8	129	64.2	20	10.0	50	24.9	1	0.5
Darchula	9	15.3	22	37.3	15	25.4	4	6.8	2	3.4
Achham	4	8.7	5	10.9	1	2.2	1	2.2	9	19.6
Bajhang	30	60.0	26	52.0	8	16.0	20	40.0	2	4.0
Dadeldhura	56	70.0	51	63.8	8	10.0	19	23.8	14	17.5
Doti	41	44.6	37	40.2	20	21.7	14	15.2	1	1.1
Kanchanpur	72	51.1	73	51.8	24	17.0	26	18.4	1	0.7
Total	359	42.7	381	45.4	118	14.0	144	17.1	34	4.0

Source: Field Study, 2010/2011

Status of Doing Other Works of Landlord

It is found in some places that the landlords are using the land users for various different works apart from the allocated ones. Respondents were asked on these issues in the survey, which found that 37% of the respondents agreed upon their use in various different works by their landlords. The district wise details on this issue are given in table 4.27.

Table 4.27: Status of Doing Other Works of Landlord by District

District	Yes	%	No	%	Total
Baitadi	7	24.1	22	75.9	29
Bajura	51	37.8	84	62.2	135
Kailali	32	32.0	68	68.0	100
Darchula	14	26.4	39	73.6	53
Achham	18	45.0	22	55.0	40
Bajhang	21	43.8	27	56.3	48
Dadeldhura	56	71.8	22	28.2	78
Doti	18	20.0	72	80.0	90
Kanchanpur	42	30.9	94	69.1	136
Total	259	36.5	450	63.5	709

Source: Field Study, 2010/2011

Exploitation by Landlord

The respondents were asked whether they felt exploitation by their landlords. In response, almost 44% of the respondents felt exploitation from their landlords while almost 56% of the respondents did not feel it.

Table 4.28: Response on Exploitation by Landlords by District

District	Yes	%	No	%	Total
Baitadi	9	30.0	21	70.0	30
Bajura	47	34.8	88	65.2	135
Kailali	25	26.6	69	73.4	94
Darchula	17	31.5	37	68.5	54
Achham	34	94.4	2	5.6	36
Bajhang	18	37.5	30	62.5	48
Dadeldhura	58	77.3	17	22.7	75
Doti	18	20.0	72	80.0	90
Kanchanpur	81	59.6	55	40.4	136
Total	307	44.0	391	56.0	698

Source: Field Study, 2010/2011

Feeling of Labour Exploitation

Respondents were asked whether they felt labour exploitation. Almost all the respondents felt exploitation from their landlords. The district wise labour exploitation by the landlords is given in table 4.29.

Table 4.29: Status of Feeling of Labour Exploitation by District

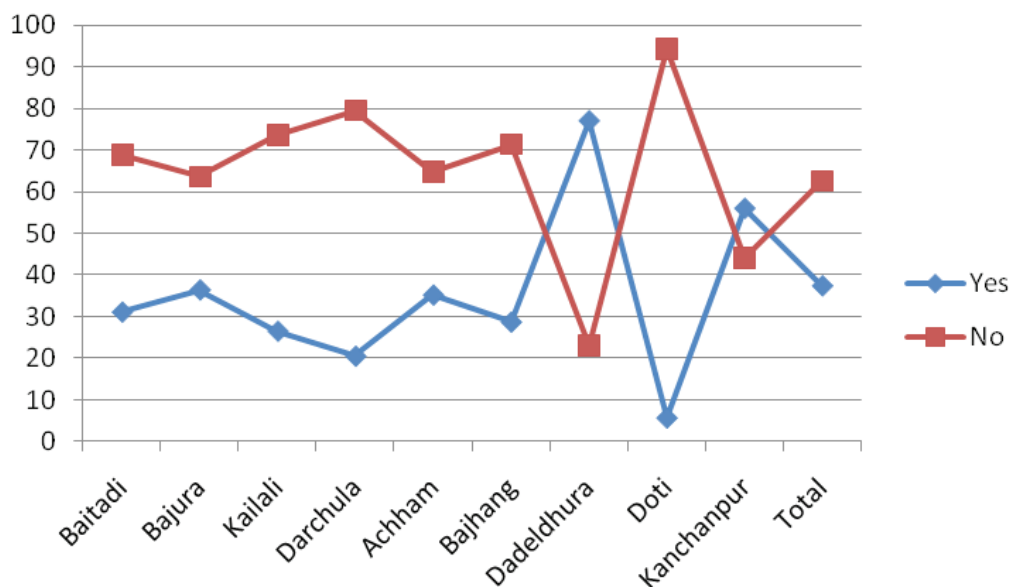
District	Very high		High		Average		Low		Very low		Total
	No.	%	No.	%	No.	%	No.	%	No.	%	
Baitadi	4	44.4	3	33.3	2	22.2	0	0.0	0	0.0	9
Bajura	45	100	0	0.0	0	0.0	0	0.0	0	0.0	45
Kailali	22	100	0	0.0	0	0.0	0	0.0	0	0.0	22
Darchula	2	25.0	5	62.5	1	12.5	0	0.0	0	0.0	8
Achham	13	92.9	0	0.0	0	0.0	1	7.1	0	0.0	14
Bajhang	3	100	0	0.0	0	0.0	0	0.0	0	0.0	3
Dadeldhura	45	100	0	0.0	0	0.0	0	0.0	0	0.0	45
Doti	8	100	0	0.0	0	0.0	0	0.0	0	0.0	8
Kanchanpur	29	100	0	0.0	0	0.0	0	0.0	0	0.0	29
Total	171	93.4	8	4.4	3	1.6	1	0.5	0	0.0	183

Source: Field Study, 2010/2011

Fear from Landlord

As people were felt fear from their landlords, the respondents were asked if they were feeling any kinds of fear from their landlords. In response, the people feeling fear from their landlords were highest in Doti and lowest in Dadeldhura. The status of fear from landlords can be seen in figure 4.5.

Figure 4.5: Fear from Landlords in Different Districts



Source: Field Study, 2010/2011

Similarly, they were also asked whether they got some physical threats. Almost 86% of the respondents replied that they got physical threats from their landlords. In Bajura, Bajhang and Dadeldhura, all the respondents responded with some kind of physical threats from their landlords. This shows that *Dalit* people were still living with fear in the region even after the announcement of emancipation of *Haliya* by the government. The district wise details are given in table 4.30.

Table 4.30: Feeling of Physical Threat by District

District	Very high		High		Average		Low		Very low		Total
	No.	%	No.	%	No.	%	No.	%	No.	%	
Baitadi	3	43	1	14	2	28.6	1	14.3	0	0.0	7
Bajura	46	100	0	0.0	0	0.0	0	0.0	0	0.0	46
Kailali	8	53	5	33	0	0.0	2	13.3	0	0.0	15
Darchula	5	71	2	29	0	0.0	0	0.0	0	0.0	7
Achham	1	13	4	50	0	0.0	3	37.5	0	0.0	8
Bajhang	1	100	0	0.0	0	0.0	0	0.0	0	0.0	1
Dadeldhura	30	100	0	0.0	0	0.0	0	0.0	0	0.0	30
Doti	0	0	0	0.0	0	0.0	0	0.0	0	0.0	0
Kanchanpur	39	98	1	2.5	0	0.0	0	0.0	0	0.0	40
Total	133	86	13	8.4	2	1.3	6	3.9	0	0.0	154

Source: Field Study, 2010/2011

People were feeling mental threats as well in different ways but they could not directly express those threats. More than 90% of the respondents responded that got mental threats from their landlords. These threats

were the intangible pressure from the landlords to make them serve forever. The district wise details about the threat are given in table 4.31.

Table 4.31: Extent of Mental Threat by District

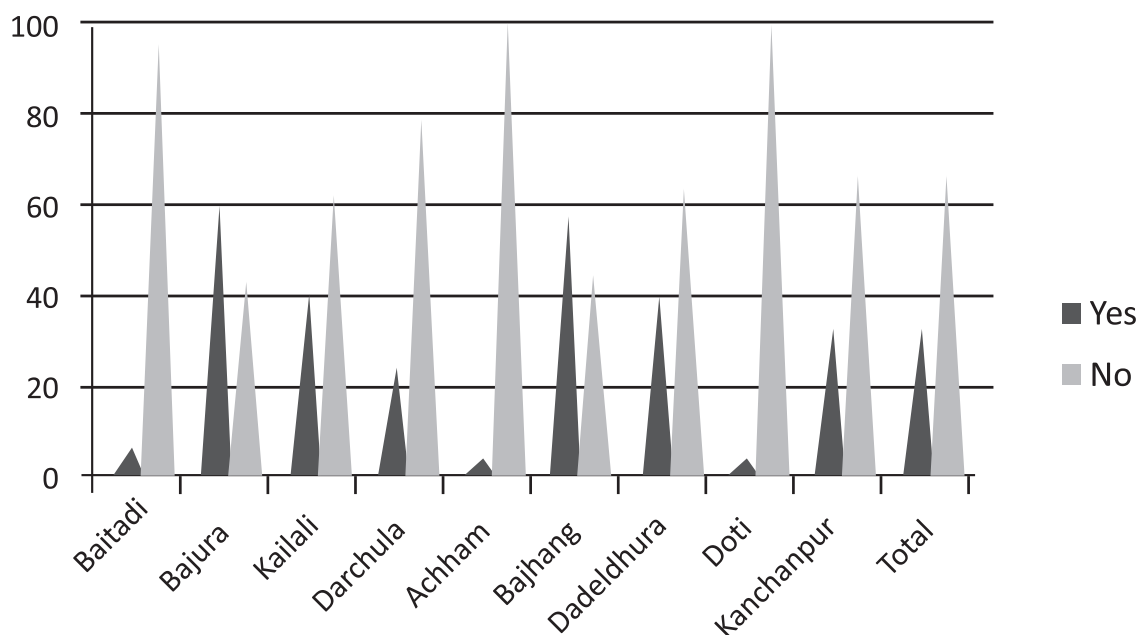
District	Very high		High		Average		Low		Very low		Total
	No.	%	No.	%	No.	%	No.	%	No.	%	
Baitadi	6	66.7	2	22.2	0	0.0	1	11.1	0	0.0	9
Bajura	46	100	0	0.0	0	0.0	0	0.0	0	0.0	46
Kailali	11	78.6	1	7.1	2	14.3	0	0.0	0	0.0	14
Darchula	3	75.0	1	25.0	0	0.0	0	0.0	0	0.0	4
Achham	9	81.8	0	0.0	1	9.1	1	9.1	0	0.0	11
Bajhang	3	100	0	0.0	0	0.0	0	0.0	0	0.0	3
Dadeldhura	32	100	0	0.0	0	0.0	0	0.0	0	0.0	32
Doti	2	100	0	0.0	0	0.0	0	0.0	0	0.0	2
Kanchanpur	27	96.4	1	3.6	0	0.0	0	0.0	0	0.0	28
Total	139	93.3	5	3.4	3	2.0	2	1.3	0	0.0	149

Source: Field Study, 2010/2011

Knowledge on Mohiyani Rights

Figure 4.6 shows that the respondents were unaware on the provisions of *Mohiyani* right. In all the districts, the majority of people did not know about it. In Baitadi, Achham and Doti districts, the numbers of people without knowledge on the right were highest.

Figure 4.6: Knowledge about Mohiyani Rights



Source: Field Study, 2010/2011

For gaining the *Mohiyani* right, there are various activities to be done by the land users such as *Mohiyani* registration, getting land, paying tax and getting right of ownership. However, land users were found mostly aware about these processes. The details of these activities are given in table 4.32.

Table 4.32: Knowledge on Mohiyani Right by District

District	About registration		Getting land		About Tax		Rights of Ownership	
	No.	%	No.	%	No.	%	No.	%
Baitadi	2	40.0	0	0.0	0	0.0	0	0.0
Bajura	130	75.1	123	71.1	148	85.5	81	46.8
Kailali	12	21.4	36	64.3	6	10.7	29	51.8
Darchula	21	95.5	0	0.0	0	0.0	0	0.0
Achham	0	0.0	0	0.0	0	0.0	0	0.0
Bajhang	12	19.4	27	43.5	6	9.7	36	58.1
Dadeldhura	12	30.0	32	80.0	1	2.5	9	22.5
Doti	1	50.0	2	100	2	100	0	0.0
Kanchanpur	13	21.7	35	58.3	17	28.3	20	33.3
Total	203	48.2	255	60.6	180	42.8	175	41.6

Source: Field Study, 2010/2011

About the Registration

It is to be noted that sixty four percentage of the land users had registered their *Mohiyani* right. Only thirty percentage had not registered but they were ready to register after the survey. The details are shown in table 4.33.

Table 4.33: Status of Mohiyani Right Registration by District

District	Yes	%	No	%	Willing to do	%	Total
Baitadi	0	0.0	1	50.0	1	50.0	2
Bajura	100	88.5	11	9.7	2	1.8	113
Kailali	1	8.3	11	91.7	0	0.0	12
Darchula	5	23.8	8	38.1	8	38.1	21
Achham	0	0.0	0	0.0	0	0.0	0
Bajhang	8	66.7	4	33.3	0	0.0	12
Dadeldhura	5	41.7	7	58.3	0	0.0	12
Doti	0	0.0	1	100	0	0.0	1
Kanchanpur	0	0.0	13	100	0	0.0	13
Total	119	64.0	56	30.1	11	5.9	186

Source: Field Study, 2010/2011

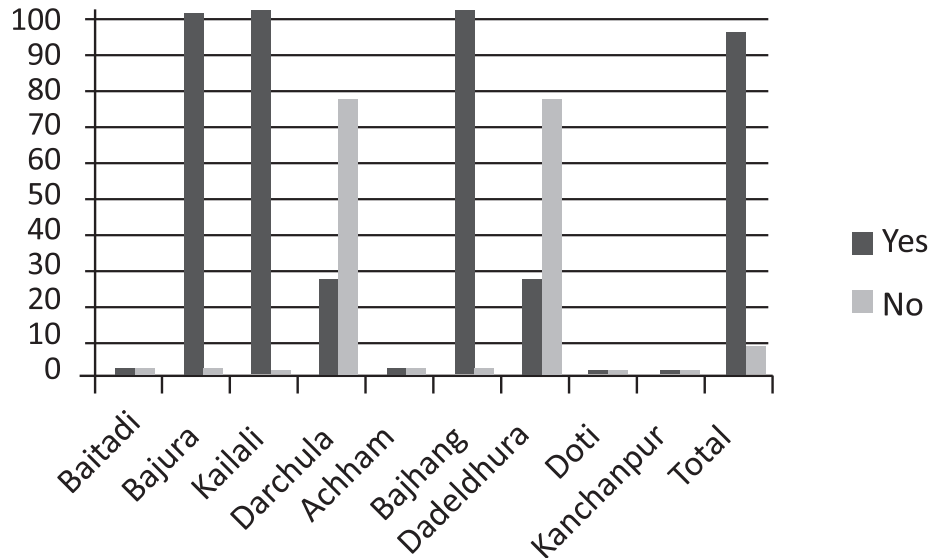
Interestingly, 6% of the respondents were ready to utilize their tenancy right after series of interventions were carried out on right based programmes.

Getting Mohiyani Purja

Most of the land users, who applied for *Mohiyani purja*, had received it. This is a step towards progress. In Baitadi, Kailali and Bajhang, more than 90% of the land users had received the certificate. Figure 4.7 shows

that land users were still struggling for the certificates in Darchula and Dadeldhura. However, the total number of certificates received was satisfactory in the region. Almost 90% of the land users got the *Mohiyani purja*, who had applied for it, in the region. Figure 4.7 shows the district wise details of this issue.

Figure 4.7: Status of Getting Mohiyani Purja by Districts



Source: Field Study, 2010/2011

Due to different reasons, less than 10% of the land users did not get this Mohiyani purja. More than 70% were of the same voice that they did not get the certificate because of lack of idea on the procedure. In Dadeldhura only, 67% of land users did not get the certificate due to lack of proof on it.

Table 4.34: Reasons for Not Getting Mohiyani Purja by District

District	Lack of proof		Lack of money		Due to risk of landlord		Lack of idea about procedure	
	No.	%	No.	%	No.	%	No.	%
Baitadi	0	0.0	0	0.0	0	0.0	0	0.0
Bajura	0	0.0	0	0.0	0	0.0	0	0.0
Kailali	0	0.0	0	0.0	0	0.0	0	0.0
Darchula	0	0.0	0	0.0	0	0.0	3	100
Achham	0	0.0	0	0.0	0	0.0	0	0.0
Bajhang	0	0.0	0	0.0	0	0.0	0	0.0
Dadeldhura	2	66.7	1	33.3	1	33.3	2	66.7
Doti	0	0.0	0	0.0	0	0.0	0	0.0
Kanchanpur	0	0.0	0	0.0	0	0.0	0	0.0
Total	2	28.6	1	14.3	1	14.3	5	71.4

Source: Field Study, 2010/2011

There were a large number of land users, who did not apply for the certificate. There were different reasons behind it. Almost 45% of the land users did not apply because of different kinds of fears from the landlords while more than 60% of them did not apply due to lack of idea on the procedure. Similarly, almost 60% of them did not apply as they did not have the proof. Hence, the project should address these issues as well.

Table 4.35: Reasons for Not Applying for Mohiyani Purja by District

District	Fear of landlord		Lack of idea on the procedure		Due to risk		Lack of proof	
	No.	%	No.	%	No.	%	No.	%
Baitadi	0	0.0	1	100	0	0.0	0	0.0
Bajura	11	100	3	27.3	2	18.2	9	81.8
Kailali	4	36.4	10	90.9	1	9.1	8	72.7
Darchula	2	25.0	1	12.5	0	0.0	3	37.5
Achham	0	0.0	0	0.0	0	0.0	0	0.0
Bajhang	2	50.0	1	25.0	1	25.0	2	50.0
Dadeldhura	1	14.3	6	85.7	2	28.6	5	71.4
Doti	0	0.0	1	100	1	100	1	100
Kanchanpur	5	38.5	12	92.3	3	23.1	6	46.2
Total	25	44.6	35	62.5	10	17.9	34	60.7

Source: Field Study, 2010/2011

Knowledge about Land Reform

Respondents were asked about their understanding on issues of land reform. Most of them knew about some of its issues. However, the survey further tried to explore their idea on the procedure of land reform. Their recommendations were as follows:

- Land reform must take place
- Distribution of land to the users
- Equal distribution
- Rehabilitation
- Data and information collection and sharing

When they were asked about the *Haliya* movement, most of them said that they were aware of it. In addition, they also suggested some major recommendations of the movement. According to them, the main recommendations of the movement should be as follows:

- Cancellation of loan of *Haliya*
- Decision of releasing *Haliya*
- Agitation for rehabilitation

Participation in Agitation

Every agitation should be originated from the victims. Therefore, the real *Haliya* people should participate in the *Haliya* movement. Therefore, the participation of the real *Haliya* was also studied. It was found that only 41% of the respondents were participating in the ongoing *Haliya* movement. The highest number of participation was from Kanchanpur i.e. more than 70%, while the lowest was from Darchula and Achham. The district wise details are given in table 4.36.

Table 4.36: Distribution of Participation in Agitation by District

District	Yes	%	No	%	Total
Baitadi	39	36.1	69	63.9	108
Bajura	93	41.0	134	59.0	227
Kailali	34	28.3	86	71.7	120
Darchula	14	14.4	83	85.6	97
Achham	4	5.8	65	94.2	69
Bajhang	55	51.9	51	48.1	106
Dadeldhura	44	46.8	50	53.2	94
Doti	65	43.9	83	56.1	148
Kanchanpur	125	73.5	45	26.5	170
Total	473	41.5	666	58.5	1139

Source: Field Study, 2010/2011

Effectiveness of Agitation

Although majority of the respondents did not participate in the movement, most of them were positive about the effectiveness of the movement. About 56% responded that the movement was effective in getting the support for *Haliya*. The respondents were highly positive in Kanchanpur and Kailali districts. However, in other hill districts, the respondents were found passive in the movement. The district wise details about the perception on effectiveness of the agitation are given in table 4.37.

Table 4.37: Effectiveness of the Agitation by District

District	Yes	%	No	%	Total
Baitadi	50	59.5	34	40.5	84
Bajura	49	24.7	149	75.3	198
Kailali	101	74.3	35	25.7	136
Darchula	39	39.8	59	60.2	98
Achham	30	41.7	42	58.3	72
Bajhang	66	61.1	42	38.9	108
Dadeldhura	50	57.5	37	42.5	87
Doti	80	54.1	68	45.9	148
Kanchanpur	160	87.0	24	13.0	184
Total	625	56.1	490	43.9	1115

Source: Field Study, 2010/2011

Knowledge on Different Types of Rights

To know the understanding of the respondents on different types of rights, they were asked whether they were aware of these rights. Respondents were highly aware of wage right, facilities they should get and social protection right and less than 50% were aware of the announcement of emancipation of the *Haliya*. Further, they were fairly aware of the rehabilitation package, bonded labour system and *Mohiyani* right. Hence, the necessity of awareness package was highly felt for this community. The district wise details on their awareness on different types of rights are given in table 4.38.

Table 4.38: Awareness on Different Types of Rights by District

District	Mohiyar right	wage right	Facilities	Social protection	Restriction of Haliya labor	Emancipation of Haliya	Rehabilitation	Loan off	Unjustifiable system	Bonded labor
Baitadi	10.6	43.8	13.1	10.7	30.1	82.5	34.7	49.2	23.3	14
Bajura	58	72.3	56.1	43.1	27.1	32.7	16.4	28.3	36.5	3.7
Kailali	33.1	97.3	96.7	92.1	36.3	21.2	35.1	26.3	14.3	35.7
Darchula	30.7	87.4	93.3	90.2	69.4	43.2	15.8	9.6	11.7	52.4
Achham	1.3	66.2	38.4	37	6.8	8.2	1.4	6.8	2.7	1.4
Bajhang	68.9	82.4	84.9	75.9	38.1	49	34.6	34.3	33.7	7.7
Dadeldhura	45.7	18.9	22.1	34.4	35.5	61.1	17.4	30.8	48.4	34.1
Doti	17.4	73.2	73.2	68.8	23.9	34.8	18	29.5	44.4	59
Kanchanpur	21	93.9	94.5	91.2	84.9	78.1	69.8	69.7	72.8	69.9
Total	35.3	74.6	67.5	62.6	40.5	47.8	28.7	34.9	37.5	30.5

Source: Field Study, 2010/2011

Access and Control over Common Property and Resources

Haliya community is one of the marginalized communities in the Far Western Region of Nepal. As the community had not received any minimum access and control over common property and resources since the origin of state, the situation has become worse. While talking about the holistic development of *Haliya*, access and control of this community over common property and resources is the major factor. Therefore, the research attempted to explore the situation of access and control over these resources. Data on the issue show the real situation.

Electricity Facility

Electricity is one of the major services provided by the government. Its uses in different industries and local entrepreneurship directly help to improve the livelihood status of people. According to the respondents of the survey, only 52% of *Haliya* community were using this facility. Table 5.1 shows the district wise details on uses of electricity in this region. Kailali was found to be the best district as more than 80% *Haliya* communities were enjoying electricity whereas Kanchanpur was in the worst situation with only 30% enjoying the facility. It is to be noted that almost all of them were using the facility only for lighting purpose.

Table 5.1: Use of Electricity Facility by District

District	Electricity Facility				Total
	Yes	%	No	%	
Baitadi	83	63.4	48	36.6	131
Bajura	164	54.5	137	45.5	301
Kailali	218	81.3	50	18.7	268
Darchula	28	26.7	77	73.3	105
Achham	69	40.4	102	59.6	171
Bajhang	42	37.5	70	62.5	112
Dadeldhura	54	52.9	48	47.1	102
Doti	79	53.0	70	47.0	149
Kanchanpur	56	30.4	128	69.6	184
Total	793	52.1	730	47.9	1523

Source: Field Study, 2010/2011

Toilet Facility

Nowadays, some development agencies are providing the toilet facility to the marginalized communities in this region. Moreover, some budget has also been allocated by local governments for promoting toilet facilities. Nevertheless, it is the matter of their access and control over these resources and level of awareness to receive the facility. The situation is worse as only 25% of the communities are using toilet facility in the region. Table 5.2 shows the district wise details on the issue. (The survey was not able to find respondents in this category.)

Table 5.2: Toilet Facility by District

District	Yes		No		Total
	Number	%	Number	%	
Baitadi	40	30.3	92	69.7	132
Bajura	118	39.3	182	60.7	300
Kailali	0	0.0	0	0.0	0
Darchula	5	4.8	100	95.2	105
Achham	46	31.7	99	68.3	145
Bajhang	24	21.6	87	78.4	111
Dadeldhura	34	33.7	67	66.3	101
Doti	35	23.3	115	76.7	150
Kanchanpur	10	5.4	175	94.6	185
Total	312	25.4	917	74.6	1229

Source: Field Study, 2010/2011

Drinking Water Facility

Drinking water is a major common resource that should be provided by the government. Its multidimensional effect on the holistic development of this community is inevitable. Hence, their access and control over this resource determine the real picture of this area. Therefore, the respondents were asked whether they were using easy source of drinking water. It was found that only forty eight percentage of the respondents were using easy source of drinking water. In the worst case, only 7% were using the facility in Dadeldhura whereas it was over 80 in Bajhang, the best case. Interestingly, Dadeldhura is considered as comparatively developed in the region whereas Bajhang and Bajura are underdeveloped. The availability of drinking water in each district is given in table 5.3.

Table 5.3: Drinking Water Facility by District

District	Yes		No		Total
	Number	%	Number	%	
Baitadi	62	47.3	69	52.7	131
Bajura	90	30.2	208	69.8	298
Kailali	0	0.0	0	0.0	0
Darchula	16	15.2	89	84.8	105
Achham	87	61.3	55	38.7	142
Bajhang	89	82.4	19	17.6	108
Dadeldhura	7	7.0	93	93.0	100
Doti	94	61.4	59	38.6	153
Kanchanpur	135	73.4	49	26.6	184
Total	580	47.5	641	52.5	1221

Source: Field Study, 2010/2011

Land Ownership

Landlessness is the main issue raised by the *Dalit* community in the region. The main reason of becoming *Haliya* is landlessness and low productivity of land. The study tried to extract the situation of land ownership in *Dalit* community. Almost 18% of respondents in the region were landless. In Darchula, about 42% of *Dalits* were landless. The problem of landlessness was rarely found in Baitadi, Achham, Bajhang and Doti. The district wise distribution of landlessness is given in table 5.4.

Table 5.4: Land Ownership and Average Land Size by District

District	Yes		No		Total	Average Land Size (Ropani)
	Number	%	Number	%		
Baitadi	126	95.5	6	4.5	132	3.34
Bajura	243	81.5	55	18.5	298	1.32
Kailali	233	86.0	38	14.0	271	3.46
Darchula	61	58.1	44	41.9	105	1.45
Achham	156	93.4	11	6.6	167	2.76
Bajhang	103	95.4	5	4.6	108	1.83
Dadeldhura	66	66.0	34	34.0	100	2.17
Doti	145	94.8	8	5.2	153	2.23
Kanchanpur	117	63.9	66	36.1	183	2.73
Total	1250	82.4	267	17.6	1517	2.60

Source: Field Study, 2010/2011

Average land holding size of surveyed households is about 2.6 *ropani* (almost same for all districts), which is slightly more than agriculturally landless i.e. having less than 2 *ropani*. While looking at land distribution, about two-sixths of the surveyed households had less than two *ropani* of land (average land holding size). Interestingly, more than fourth-fifths of the households had less than four *ropani* of land indicating their dependency on others for their livelihood security.

Table 5.5: Distribution of Land Holding Size by District

District	Less than 2 Ropani		2 to 4 ropani		4 to 6 ropani		More than 6 ropani		Total
	No.	%	No.	%	No.	%	No.	%	
Baitadi	26	23.4	47	42.3	38	34.2	0	0.0	111
Bajura	60	73.2	22	26.8	0	0.0	0	0.0	82
Kailali	62	27.7	103	46.0	17	7.6	42	18.8	224
Darchula	30	75.0	6	15.0	2	5.0	2	5.0	40
Achham	21	21.4	49	50.0	24	24.5	4	4.1	98
Bajhang	58	60.4	28	29.2	8	8.3	2	2.1	96
Dadeldhura	12	24.5	32	65.3	4	8.2	1	2.0	49
Doti	54	39.4	65	47.4	15	10.9	3	2.2	137
Kanchanpur	30	42.9	29	41.4	1	1.4	10	14.3	70
Total	353	38.9	381	42.0	109	12.0	64	7.1	907

Source: Field Study, 2010/2011

Types of Land

People are using two types of land in the region. They are - with *lalpurja* (land certificate granted by the government) and without *lalpurja*. Almost one-fourth of the respondents were still using the land without *lalpurja*. Generally, these lands belong to the government. Therefore, the government can withdraw the land from them at anytime. In Kailali, 71% of *Dalits* did not have *lalpurja* while it was not a problem in Baitadi and Bajura districts. The district wise distribution of types of land is given in table 5.6.

Table 5.6: Type of Land by District

District	Having Lalpurja		Simple Using		Total
	No.	%	No.	%	
Baitadi	122	99.2	1	0.8	123
Bajura	236	98.7	3	1.3	239
Kailali	61	29.0	149	71.0	210
Darchula	57	95.0	3	5.0	60
Achham	103	68.7	47	31.3	150
Bajhang	100	99.0	1	1.0	101
Dadeldhura	60	93.8	4	6.3	64
Doti	105	77.8	30	22.2	135
Kanchanpur	72	64.3	40	35.7	112
Total	916	76.7	278	23.3	1194

Source: Field Study, 2010/2011

Ownership of Land by Gender

Generally, land is registered in the name of the household head in the country. As *Dalit* community are also patriarchal, the ownership of land in their cases was also massively registered in the name of males. It was found that about 95% of land was registered under male's name.

Table 5.7: Ownership of Land by Gender by District

District	Male		Female		Total
	Number	%	Number	%	
Baitadi	119	97.5	3	2.5	122
Bajura	223	97.8	5	2.2	228
Kailali	155	92.3	13	7.7	168
Darchula	46	93.9	3	6.1	49
Achham	131	89.1	16	10.9	147
Bajhang	96	100	0	0.0	96
Dadeldhura	60	95.2	3	4.8	63
Doti	130	92.9	10	7.1	140
Kanchanpur	111	97.4	3	2.6	114
Total	1071	95.0	56	5.0	1127

Source: Field Study, 2010/2011

The government has provided a tax reduction facility for those households, who have registered their land under females' name. However, it has not been able to make significant change in this region.

Ownership of Homestead Land

The survey has found that about one-fifth households had built their houses in others' land i.e. their master's land. This can also be said that about one-fifth households were homeless. The percentage is highest (53.1%) in Dadeldhura followed by Darchula (38.8%), and Kanchanpur (37.8%).

Table 5.8: Ownership of Homestead Land by District

District	Own		Other's land		Total
	Number	%	Number	%	Number
Baitadi	126	96.2	5	3.8	131
Bajura	197	66.8	98	33.2	295
Kailali	267	99.3	2	0.7	269
Darchula	63	61.2	40	38.8	103
Achham	155	94.5	9	5.5	164
Bajhang	105	97.2	3	2.8	108
Dadeldhura	46	46.9	52	53.1	98
Doti	139	94.6	8	5.4	147
Kanchanpur	107	62.2	65	37.8	172
Total	1205	81.0	282	19.0	1487

Source: Field Study, 2010/2011

Types of Using Land

There were different types of land use practices in the Far Western Region. However, 94% of the people were cultivating their own land for their livelihood. The indicator shows that it is a better practice. Table 5.9 shows the district wise distribution of land use by the *Dalit* community.

Table 5.9: Distribution of Land Use by District

District	Self		Contract (Thekka)		Share Cropping (Adhiya)		Others		Total
	No.	%	No.	%	No.	%	No.	%	No.
Baitadi	116	98.3	0	0.0	1	0.8	1	0.8	118
Bajura	276	98.6	1	0.4	1	0.4	2	0.7	280
Kailali	199	95.7	1	0.5	3	1.4	5	2.4	208
Darchula	95	96.9	0	0.0	0	0.0	3	3.1	98
Achham	135	80.4	1	0.6	0	0.0	32	19	168
Bajhang	108	98.2	0	0.0	1	0.9	1	0.9	110
Dadeldhura	85	88.5	0	0.0	0	0.0	11	11.5	96
Doti	137	99.3	0	0.0	0	0.0	1	0.7	138
Kanchanpur	125	89.3	1	0.7	5	3.6	9	6.4	140
Total	1276	94.1	4	0.3	11	0.8	65	4.8	1356

Source: Field Study, 2010/2011

Status of Livestock Possession

Livestock is also a major source of livelihood. The study found that 87% of people in *Dalit* community in the region possessed at least some livestock as their livelihood support. The status of livestock possession was found almost homogeneous in the region. The distribution of status of livestock possession by district is in table 5.10.

Table 5.10: Distribution of Status of Livestock Possession by District

District	Yes		No		Total
	No.	%	No.	%	
Baitadi	112	91.8	10	8.2	122
Bajura	268	90.2	29	9.8	297
Kailali	241	90.3	26	9.7	267
Darchula	92	87.6	13	12.4	105
Achham	125	83.3	25	16.7	150
Bajhang	105	93.8	7	6.3	112
Dadeldhura	81	81.8	18	18.2	99
Doti	106	84.1	20	15.9	126
Kanchanpur	141	80.1	35	19.9	176
Total	1271	87.4	183	12.6	1454

Source: Field Study, 2010/2011

Traditional Skill

Dalit people are historically known as people of arts and skill. The definition also implies in the region. Different sub-castes have their own caste-based skills, which they use for their livelihood. During the process of development and political change in the country, a great dilemma, whether to continue these skills or not, struck them. The data in table 5.11 shows that only about 40% of the respondents were continuing their caste-based occupation for livelihood. The table shows district wise situation of caste-based skills.

Table 5.11: Caste Wise Skills by District

District	Skill of Wood		Skill of Shoe		Skill of Iron		Tailoring		Skill of Gold	
	No.	%	No.	%	No.	%	No.	%	No.	%
Baitadi	30	22.7	8	6.1	8	6.1	10	7.6	0	0.0
Bajura	41	13.6	12	4.0	45	15.0	64	21.3	5	1.7
Kailali	21	7.7	9	3.3	77	28.1	33	12.0	13	4.7
Darchula	6	5.7	1	1.0	8	7.6	2	1.9	0	0.0
Achham	5	2.9	2	1.1	12	6.9	14	8.0	0	0.0
Bajhang	11	9.8	8	7.1	11	9.8	7	6.3	0	0.0
Dadeldhura	57	55.3	7	6.8	8	7.8	12	11.7	0	0.0
Doti	0	0.0	0	0.0	42	27.3	28	18.2	0	0.0
Kanchanpur	33	17.7	5	2.7	46	24.7	38	20.4	2	1.1
Total	204	13.2	52	3.4	257	16.7	208	13.5	20	1.3

Source: Field Study, 2010/2011

Source of Skill

The respondents were asked about the source of the skills they learnt. More than 80% of respondents had learnt the skills by themselves or with their own initiation while a very few respondents had taken formal training.

Table 5.12: Source of Skill by District

District	Formal Source		Informal Source		Self		Total Number
	Number	%	Number	%	Number	%	
Baitadi	5	6.5	1	1.3	71	92.2	77
Bajura	47	25.5	15	8.2	122	66.3	184
Kailali	3	2.0	15	9.9	133	88.1	151
Darchula	3	5.8	7	13.5	42	80.8	52
Achham	5	7.5	3	4.5	59	88.1	67
Bajhang	10	16.4	2	3.3	49	80.3	61
Dadeldhura	6	6.8	3	3.4	79	89.8	88
Doti	0	0.0	1	1.1	89	98.9	90
Kanchanpur	31	17.4	2	1.1	145	81.5	178
Total	110	11.6	49	5.2	789	83.2	948

Source: Field Study, 2010/2011

Main Occupation Status

The main occupation of a household determines its socio-economic status. It was found in the study that more than 50% of the respondents in the region were adopting agriculture as their main occupation. The second main occupation of *Dalit* community in the region was labour, which signifies the lower socio-economic status. Services and remittance were the main occupation of a very few people. The district wise details of main occupation are given in table 5.13.

Table 5.13: Main Occupation by District

District	Agriculture	Service	Labor	Skilled labor	Remittance	Study	Total
Baitadi	48	9	38	8	1	0	104
Bajura	251	8	17	13	0	0	289
Kailali	207	11	38	12	2	1	271
Darchula	26	3	46	19	5	0	99
Achham	107	2	49	5	0	0	163
Bajhang	65	26	4	10	2	0	107
Dadeldhura	64	2	5	28	0	0	99
Doti	103	29	10	7	0	0	149
Kanchanpur	19	1	94	56	4	0	174
Total	890	91	301	158	14	1	1455

Source: Field Study, 2010/2011

Average Income per Household

Income of a household is generally determined by different factors. Surveying on income of a household was a difficult task. However, a picture of average income per household in all the districts could be drawn.

Table 5.14: Average Income per Household by District

District	Agriculture	Service	Labor	Skilled Labor	Remittance	Industry	Others	Overall
Baitadi	1327	564	2134	932	716	0	20	5693
Bajura	865	286	1963	1225	113	40	51	4544
Kailali	4836	3490	2718	861	1399	38	712	14054
Darchula	521	248	1784	1449	848	57	0	4906
Achham	2000	405	1044	379	1693	75	598	6193
Bajhang	590	548	1464	616	2546	73	159	5996
Dadeldhura	1488	883	2286	2544	825	49	53	8129
Doti	540	345	697	85	290	29	177	2163
Kanchanpur	1051	204	1673	2626	916	5	11	6486
Total	1727	945	1820	1154	961	39	240	6886

Source: Field Study, 2010/2011

The sources of income were also attempted to be included in the survey. It was found that NRs. 6,886 was the monthly income for the community. Kailali district was found with the highest average income per household, which was NRs. 14,054 while Doti was in the lowest rank in the region. The main source of income was agriculture for them.

Per Capita Income

Per capita income is one of the strongest tools for analysing income of people. In the study, the highest per capita income was found in Kailali i.e. NRs. 2,194 while the lowest was in Doti with NRs. 335. The main contributor of income was found to be agriculture. The detail is given in table 5.15.

Table 5.15: per Capita Income by District

District	Agriculture	Service	Labor	Skilled Labor	Remittance	Industry	Others	Overall
Baitadi	202	86	325	142	109	0	3	866
Bajura	143	47	325	203	19	7	9	752
Kailali	755	545	424	134	218	6	111	2194
Darchula	89	42	304	247	144	10	0	835
Achham	310	63	162	59	262	12	93	960
Bajhang	84	78	207	87	360	10	23	849
Dadeldhura	228	136	351	390	127	7	8	1248
Doti	84	54	108	13	45	4	27	335
Kanchanpur	162	32	259	406	142	1	2	1003
Total	270	148	285	181	150	6	38	1078

Source: Field Study, 2010/2011

Share of Different Sectors in per Capita Income

Share of different sectors in per capita income was the important part of the study. It was found that labour and agriculture is the largest sector to contribute for calculating the per capita income. Very little percentage was shared by industry and service, which shows the ground reality of the *Dalit* community in the region. The district wise details of contribution of different sectors are given in table 5.16.

Table 5.16: Share of Different Sectors in per Capita Income by District

District	Agriculture	Service	Labour	Skilled Labour	Remittance	Industry	Others	Total
Baitadi	23.3	9.9	37.5	16.4	12.6	0.0	0.4	100
Bajura	19.0	6.3	43.2	27.0	2.5	0.9	1.1	100
Kailali	34.4	24.8	19.3	6.1	10.0	0.3	5.1	100
Darchula	10.6	5.0	36.4	29.5	17.3	1.2	0.0	100
Achham	32.3	6.5	16.9	6.1	27.3	1.2	9.7	100
Bajhang	9.8	9.1	24.4	10.3	42.5	1.2	2.7	100
Dadeldhura	18.3	10.9	28.1	31.3	10.2	0.6	0.7	100
Doti	25.0	16.0	32.2	3.9	13.4	1.3	8.2	100
Kanchanpur	16.2	3.1	25.8	40.5	14.1	0.1	0.2	100
Total	25.1	13.7	26.4	16.8	14.0	0.6	3.5	100

Source: Field Study, 2010/2011

Expenditure Analysis

Expenditure per household is another strong tool for measuring the economic status of a community. The rate of expenditure was found almost proportional to the income rate. Therefore, Kailali became the largest spending district with expenditure of NRs. 14,838 per month per household. For information, the district was also the highest income holder. The average expenditure per household of the region was found to be NRs. 9,356. Their maximum expenditure was for food, which shows inefficiency of the expenditure. Table 5.17 shows the further details.

Table 5.17: Average Expenditure per Household by District

District	Food	Clothing	Agriculture	Medicine	Others	Overall
Baitadi	3980	966	294	690	496	6425
Bajura	3835	2512	308	1960	1375	9989
Kailali	7481	2075	1201	1987	2084	14828
Darchula	2190	1610	291	1488	425	6005
Achham	7651	1737	323	918	691	11322
Bajhang	2868	1454	696	1238	800	7055
Dadeldhura	4034	2214	349	1268	951	8816
Doti	2404	1141	373	968	387	5272
Kanchanpur	2843	1471	473	2562	123	7473
Total	4495	1793	523	1581	964	9356

Source: Field Study, 2010/2011

Per Capita Expenditure

Per capita expenditure is the strongest tool to analyze the income of people. In the study, the highest per capita expenditure was found in Kailali i.e. NRs. 2315 and the lowest was in Doti with NRs. 818. Interestingly, the main consuming sector was also agriculture. The details are given in table 5.18.

Table 5.18: per Capita Expenditure on Different Items by District

District	Food	Clothing	Agriculture	Medicine	Others	Overall
Baitadi	605	147	45	105	75	977
Bajura	635	416	51	324	227	1653
Kailali	1168	324	188	310	325	2315
Darchula	373	274	50	253	72	1022
Achham	1186	269	50	142	107	1754
Bajhang	406	206	98	175	113	999
Dadeldhura	619	340	54	195	146	1353
Doti	373	177	58	150	60	818
Kanchanpur	440	227	73	396	19	1155
Total	704	281	82	248	151	1465

Source: Field Study, 2010/2011

Share of Different Sectors in per Capita Expenditure

Share of different sectors in per capita expenditure was an important part of the study. Major expenditures were found in the sector of food and clothing. It showed that Dalit community are only able to satisfy their basic needs. It was also found that other expenditure includes agriculture, medicinal and others. The district wise detail of expenditure from different sectors is given in the table below.

Table 5.19: Share of Different Sectors in per Capita Expenditure by District

District	Food	Clothing	Agriculture	Medicine	Others	Total
Baitadi	61.9	15.0	4.6	10.7	7.7	100
Bajura	38.4	25.1	3.1	19.6	13.8	100
Kailali	50.5	14.0	8.1	13.4	14.1	100
Darchula	36.5	26.8	4.9	24.8	7.1	100
Achham	67.6	15.3	2.9	8.1	6.1	100
Bajhang	40.7	20.6	9.9	17.5	11.3	100
Dadeldhura	45.8	25.1	4.0	14.4	10.8	100
Doti	45.6	21.6	7.1	18.4	7.3	100
Kanchanpur	38.0	19.7	6.3	34.3	1.6	100
Total	48.0	19.2	5.6	16.9	10.3	100

Source: Field Study, 2010/2011

Regular Source of Income

The respondents were asked whether they had regular source of income. In response, only 17% of the respondents admitted that they had regular sources of income. In Baitadi, almost 96% of Dalit community did not have regular sources of income whereas in Kanchanpur, 40% of people had regular source of income, which was good. The district wise details of the responses are given in table 5.20.

Table 5.20: Response on Regular Source of Income by District

District	Yes		No		Total
	Number	%	Number	%	
Baitadi	6	4.5	126	95.5	132
Bajura	41	13.7	259	86.3	300
Kailali	86	32.5	179	67.5	265
Darchula	9	8.9	92	91.1	101
Achham	12	7.9	139	92.1	151
Bajhang	23	20.5	89	79.5	112
Dadeldhura	3	2.9	100	97.1	103
Doti	5	3.3	148	96.7	153
Kanchanpur	72	38.9	113	61.1	185
Total	257	17.1	1245	82.9	1502

Source: Field Study, 2010/2011

Status of Saving

After getting the responses on regular income, respondents were asked whether they had regular saving. Almost 66% of the respondents admitted that they did not save regularly. In Baitadi and Bajura, it was found that more than 60% confessed that they had regular savings with regular income. Table 5.21 shows the district wise details on regular saving of the respondents.

Table 5.21: Status of Regular Saving by District

District	Yes		No		Total
	Number	%	Number	%	
Baitadi	89	67.4	43	32.6	132
Bajura	197	66.6	99	33.4	296
Kailali	63	25.3	186	74.7	249
Darchula	18	17.6	84	82.4	102
Achham	7	4.7	142	95.3	149
Bajhang	47	42.0	65	58	112
Dadeldhura	3	2.9	99	97.1	102
Doti	62	41.9	86	58.1	148
Kanchanpur	19	10.4	163	89.6	182
Total	505	34.3	967	65.7	1472

Source: Field Study, 2010/2011

Status of Loan

Respondents were asked whether they had taken loan for any purposes. Almost 80% of respondents admitted that they had to pay back loan. In Doti, almost 91% Dalits, the highest in the region, had loan while in Achham, it was only 57%, the lowest, had loan. The district wise details on the response are given in table 5.22.

Table 5.22: Status of Loan by District

District	Yes		No		Total
	Number	%	Number	%	
Baitadi	112	87.5	16	12.5	128
Bajura	221	73.9	78	26.1	299
Kailali	235	88.0	32	12.0	267
Darchula	73	70.2	31	29.8	104
Achham	85	57.0	64	43.0	149
Bajhang	84	75.7	27	24.3	111
Dadeldhura	86	83.5	17	16.5	103
Doti	138	91.4	13	8.6	151
Kanchanpur	153	84.1	29	15.9	182
Total	1187	79.5	307	20.5	1494

Source: Field Study, 2010/2011

Source of Loan

The main reason of becoming *Haliya* in the Far Western Region is taking loan from informal sources, mostly from the landlord. Landlord provides loan to a borrower in a higher rate of interest, which is very difficult to pay back. Because of this, the borrower finally becomes *Haliya* and works for the landlord. Therefore, this question was a critical one to understand the present situation of production of *Haliya*. Still, it was found that 60% of the respondents were taking loan from the informal sector. The district wise details are given in table 5.23.

Table 5.23: Source of Loan by District

District	Formal		Informal		Total
	Number	%	Number	%	
Baitadi	100	90.9	10	9.1	110
Bajura	76	35.2	140	64.8	216
Kailali	21	9.0	212	91.0	233
Darchula	26	37.1	44	62.9	70
Achham	44	74.6	15	25.4	59
Bajhang	20	25.6	58	74.4	78
Dadeldhura	40	49.4	41	50.6	81
Doti	4	3.1	127	96.9	131
Kanchanpur	126	83.4	25	16.6	151
Total	457	40.5	672	59.5	1129

Source: Field Study, 2010/2011

Types of Formal Sectors

So many formal institutions provide loan to people. In the Far Western Region, *Dalit* people were taking loan from these formal sectors. Financial banks, agriculture banks and local groups were the main formal source of loan in the region. Almost 80% of the respondents had taken loan from locally organized groups while a very few had taken loan from financial institutions such as Agricultural Development Bank. In Doti and Dadeldhura, a very few people were found taking loan from these institutions. The table below shows the details of district wise status of loan taking.

Table 5.24: Types of Formal Sectors for Loan by District

District	ADB		Financial Bank		Small Agri Bank		Group		Others		Total
	No.	%	No.	%	No.	%	No.	%	No.	%	
Baitadi	6	6.3	2	2.1	21	22.1	66	69.5	0	0	95
Bajura	3	3.9	0	0	0	0	73	96.1	0	0	76
Kailali	8	40	7	35	5	25	0	0	0	0	20
Darchula	2	11.1	1	5.6	1	5.6	3	16.7	11	61.1	18
Achham	0	0	0	0	0	0	44	100	0	0	44
Bajhang	1	5	0	0	0	0	19	95	0	0	20
Dadeldhura	0	0	0	0	0	0	40	100	0	0	40
Doti	0	0	0	0	0	0	2	50	2	50	4
Kanchanpur	7	7.9	0	0	2	2.2	76	85.4	4	4.5	89
Total	27	6.7	10	2.5	29	7.1	323	79.6	17	4.2	406

Source: Field Study, 2010/2011

Type of Informal Sectors

Table 5.25 shows the sources of loan from informal sectors by district. More than 60% of the respondents had taken loan from their neighbours and about 40% had taken from their relatives while about 20% had taken from their landlords. Landlord as a source of loan is risky as it is one of the major sources of production of *Haliya*. Details are in Table 5.25.

Table 5.25: Informal Sources of Loan by District

District	Neighbour		Relatives		Landlord		Others		Total
	No.	%	No.	%	No.	%	No.	%	
Baitadi	9	90	0	0	1	10	0	0	10
Bajura	90	64.3	13	9.3	2	1.4	5	3.6	140
Kailali	142	67	126	59	15	7.1	12	5.7	212
Darchula	24	54.5	9	21	0	0	0	0	44
Achham	10	66.7	10	67	0	0	2	13.3	15
Bajhang	47	81	28	48	15	25.9	2	3.4	58
Dadeldhura	35	85.4	25	61	16	39	3	7.3	41
Doti	41	32.3	48	38	80	63	0	0	127
Kanchanpur	13	52	7	28	4	16	0	0	25
Total	411	61.2	266	40	133	19.8	24	3.6	672

Source: Field Study, 2010/2011

Status of Getting Land from Land Reform Commission

After the formation of Land Reform Commission by the government, it distributed land to the landless people. Since it was a political commission, political access played a vital role for the landless to get land. Data in table 5.26 proves this bitter fact. Almost 96% of *Dalit* people did not get land from the commission. Nobody from Darchula got land from the commission while 6% *Dalits*, the highest in the region, from Kanchanpur got land.

Table 5.26: Status of Getting Land from Land Reform Committee by District

District	Yes		No		Total
	No.	%	No.	%	
Baitadi	3	2.4	123	97.6	126
Bajura	21	7.1	273	92.9	294
Kailali	3	1.5	196	98.5	199
Darchula	0	0.0	101	100	101
Achham	7	6.3	105	93.8	112
Bajhang	4	3.7	105	96.3	109
Dadeldhura	1	1.0	102	99.0	103
Doti	1	0.7	147	99.3	148
Kanchanpur	11	6.0	171	94.0	182
Total	51	3.7	1323	96.3	1374

Source: Field Study, 2010/2011

Level of Living Standard

Respondents were asked about their living standards in their locality based on their own evaluation. Almost two-third majorities claimed that their living standard was very low in their locality. In Doti and Baitadi, more than 90% of the respondents claimed that their living standard was very low. Only 32% claimed that their living standard was medium in the region. Whereas, only less than 1% claimed that their living standard was high. The district wise distribution of the living standards is given in table 5.27.

Table 5.27: Level of Living Standards by District

District	High level		Medium level		Low level		Total
	Frequency	%	Frequency	%	Frequency	%	
Baitadi	0	0.0	10	8.1	113	91.9	123
Bajura	1	0.3	67	22.7	227	76.9	295
Kailali	0	0.0	168	64.1	94	35.9	262
Darchula	4	4.0	69	68.3	28	27.7	101
Achham	0	0.0	6	4.8	120	95.2	126
Bajhang	1	0.9	30	27.3	79	71.8	110
Dadeldhura	0	0.0	7	7.2	90	92.8	97
Doti	3	2.0	35	23.5	111	74.5	149
Kanchanpur	1	0.6	72	40.7	104	58.8	177
Total	10	0.7	464	32.2	966	67.1	1440

Source: Field Study, 2010/2011

Representation and Capacity Building

6.1 Representation in Political Parties and Their Wings

Exploring the representation of *Dalit* community in different political and social organizations was one of the major objectives of the study. This is the strongest indicator to see the access of *Dalit* community in the state mechanism. Therefore, the study team attempted to assess their representation in different social organizations, political parties and their wings. The results have been shown in tables.

Participation in Social Organizations

Representations in different social organizations show the awareness level of the people. This is also an indicator of the pro-active nature of a community for self-social development. Therefore, the respondents were asked whether they had participated in social organizations or not. It is found that about 57% of the respondents in the region were not involved in any social organizations. In Bajura and Dadeldhura, about 62% and 69% of the respondents were found involved in different social organizations. In Kanchanpur, people were rarely involved in social organizations i.e. only 11% were found involved. Table 6.1 shows the district wise details of the findings.

Table 6.1: Participation in Social Organizations by District

District	Yes		No		Total
	Number	%	Number	%	
Baitadi	63	48.5	67	51.5	130
Bajura	171	62.2	104	37.8	275
Kailali	91	34.6	172	65.4	263
Darchula	38	37.6	63	62.4	101
Achham	60	53.6	52	46.4	112
Bajhang	49	45.0	60	55.0	109
Dadeldhura	66	68.8	30	31.3	96
Doti	40	36.4	70	63.6	110
Kanchanpur	19	10.7	158	89.3	177
Total	597	43.5	776	56.5	1373

Source: Field Study, 2010/2011

Type of Organizations

Analysis of types of organizations, in which people were involved, is also important. It was found that a very few people had involvements in political parties at district levels. Only 13% participated in the local level political parties. Similarly, the percentage of people participating in different human right organizations was satisfactory with 28%. However, there was very little representation in INGOs. Their representation in community groups and community forestry was more than satisfactory. The details of district wise status are given in table 6.2.

Table 6.2: Participation in Different Types of Organizations by District

District	Total	Political Party (District)		Political Party (Local)		Human Rights		INGO		Co-operative		Community or Group		Community Forestry		Others	
		No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Baitadi	63	4	6.3	4	6.3	7	11.1	9	14.3	6	9.5	37	58.7	33	52.4	2	3.2
Bajura	171	16	9.4	22	12.9	70	40.9	12	7	34	19.9	165	96.5	105	61.4	5	2.9
Kailali	91	4	4.4	13	14.3	24	26.4	13	14.3	13	14.3	53	58.2	71	78	13	14.3
Darchula	38	1	2.6	1	2.6	9	23.7	6	15.8	10	26.3	31	81.6	1	2.6	0	0
Achham	60	3	5	2	3.3	4	6.7	4	6.7	8	13.3	44	73.3	9	15	2	3.3
Bajhang	49	3	6.1	6	12.2	5	10.2	13	26.5	16	32.7	48	98	16	32.7	1	2
Dadeldhura	66	0	0	26	39.4	42	63.6	7	10.6	10	15.2	62	93.9	34	51.5	0	0
Doti	40	0	0	0	0	3	7.5	3	7.5	27	67.5	37	92.5	4	10	2	5
Kanchanpur	19	1	5.3	4	21.1	5	26.3	0	0	0	0	18	94.7	7	36.8	1	5.3
Total	597	32	5.4	78	13.1	169	28.3	67	11.2	124	20.8	495	82.9	280	46.9	26	4.4

Source: Field Study, 2010/2011

Participation in Different Levels

Only participation in organizations does not mean anything. Meaningful participation is the most necessary part of their empowerment process. The data also shows that the participation of *Dalit* community is not meaningful. It was found that only 8% of the participation was in the decision making level while 7% in the mid level. Other participations were at low level. It shows that there are still a lot of challenges for the meaningful representation of the community in the region. Table 6.3 shows the district wise details of the situation.

Table 6.3: Participation in Different Levels of Organizations

Participation	Decision Making	%	Medium	%	Low	%	Total
Political Party (District)	7	21.9	3	9.4	22	68.8	32
Political Party (Local)	6	7.7	16	20.5	56	71.8	78
Human Rights	20	11.8	13	7.7	136	80.5	169
INGO	6	9.0	3	4.5	58	86.6	67
Cooperative	9	7.3	12	9.7	103	83.1	124
Community or Group	45	9.1	30	6.1	420	84.8	495
Community Forestry	10	3.6	7	2.5	263	93.9	280
Others	2	7.7	0	0.0	24	92.3	26
Total	105	8.3	84	6.6	1082	85.1	1271

Source: Field Study, 2010/2011

6.2 Capacity Building of Executive Committee (EC) and Project Staff of RDN

This project also aimed at launching activities related to capacity building of EC and project staffs for contributing to *Dalit* and *Haliya* movements to promote social empowerment and inclusion in Nepalese society. Accordingly, RDN EC and project staffs were oriented and trained on project management, reporting, documentation, monitoring and evaluation, advocacy and inclusion.

A total of 11 EC members and project staffs have been sensitized and trained on project management and report writing.

- A total of 2 project management staffs have been trained (social, mobilization and community development training participation monitoring & evaluation)
- Project staffs also have been trained on capacity building and risk management.
- The administration and financial policy of RDN Nepal has been raised as per the contemporary situation to establish internal good governance.

Indicator 3.2 Financial and administrative policy has been revised and institutional good governance policy will be developed.

- The financial and administrative policy of the organization has been revised to develop the institutional good governance policy within the organization.

Haliya Movement from Subaltern Perspective

According to the objectives of the baseline study, this study examined socio-economic situation of ex-*Haliya* and *Dalit* community, their access to and control over common property resources and their political participation. The identified vulnerable and deplorable situation reflects in various natures and forms of movement. It included the *haliya*'s efforts to organize, liberate and go into aggression, and resistance of landlords to those organized efforts. These scenarios are assessed from subaltern perspectives.

Haliya system was originated through the social, cultural, economic and political backdrop of the state and society. It is very important to change such systems from within the society. A movement to abolish such systems creates multidimensional effects in society. Different stakeholders of society pay their attention to the movement. Those landlords, who were exploiting the labour of *Haliya* since long time, were directly affected by the movement. Therefore, their concerns and reactions play pivotal role in changing the direction of the movement. Consequently, the study tried to understand their perceptions and reactions after the announcement of emancipation of *Haliya* by the government.

One of the oldest social movements in Nepal, *Haliya* movement seems to be able to make a positive shift in the existing Nepalese feudalistic system. This movement is influenced and supported by different organizations and external bodies but it was solely led by the group of *Haliyas*. As a result, on 2065/4/21 BS, Nepal government declared the abolition of loan of every *Haliya*. The *Haliya* movement, which was led by the working group of people, turned out to be a successful movement. A new set of history was written in the struggle for freedom.

Haliya's contribution in the agricultural system of Nepal has been constantly addressed in the literatures. However, their voices and representation in mainstream development process have always been ignored. Their effort to free themselves has resulted in different positive changes, which the data in this chapter reveals. From behaviour of land lord to resource sharing, majority of *Haliyas* have achieved positive change after the movement. There are some cases, where the movement has further worsened the situation, and there were no changes felt in some places. Nevertheless, the overall analysis shows that the subaltern movement of *Haliyas* has resulted in positive change.

They are able to re-course the system towards their favour. With this change, they have, now, the wider opportunities and live the life they wished. The success of the subaltern movement of *Haliyas* has further now opened the door to raise voices and issues of other marginalized and disadvantaged groups.

Differences in Behaviour of Landlord

The respondents were asked about the change in behaviour of the landlords. Almost 53% respondents admitted that there were some changes in their landlords' behaviour. It was found that landlords' behaviour

highly changed in Kanchanpur and Dadeldhura. However, the change in behaviour was found very low in Bajura with only 7%. The district wise details of the changes in behaviours of landlords are given in table 7.1.

Table 7.1: Differences in Landlords' Behaviour to Haliya by District

District	Yes	%	No	%	Total
Baitadi	74	76.3	23	23.7	97
Bajura	20	6.9	268	93.1	288
Kailali	92	62.2	56	37.8	148
Darchula	46	45.5	55	54.5	101
Achham	9	47.4	10	52.6	19
Bajhang	68	64.2	38	35.8	106
Dadeldhura	79	83.2	16	16.8	95
Doti	67	45.0	82	55.0	149
Kanchanpur	167	91.8	15	8.2	182
Total	622	52.5	563	47.5	1185

Source: Field Study, 2010/2011

Change of Behaviour

As more than 50% of the landlords admitted that they have changed their behaviour towards the land users. When they were asked about the activities in which they changed their behaviours, about 28% replied it was in providing land for use. Similarly, 34% indicated their behaviour in exploitation while about 30% in the duration of land use for *Haliya*. The district wise details of the change in behaviour in different activities are given in table 7.2.

Table 7.2: Change of Behaviour in Different Activities by District

District	Using the land		Exploitation		Duration of using land		Doing other works		Simple behaviour	
	No.	%	No.	%	No.	%	No.	%	No.	%
Baitadi	13	17.6	9	12.2	0	0.0	2	2.7	53	71.6
Bajura	9	45.0	7	35.0	7	35.0	8	40	3	15.0
Kailali	21	22.8	34	37.0	12	13.0	16	17.4	18	19.6
Darchula	1	2.2	21	45.7	5	10.9	2	4.3	25	54.3
Achham	0	0.0	0	0.0	0	0.0	7	77.8	1	11.1
Bajhang	2	2.9	5	7.4	5	7.4	10	14.7	57	83.8
Dadeldhura	51	64.6	39	49.4	31	39.2	26	32.9	35	44.3
Doti	2	3.0	2	3.0	1	1.5	53	79.1	58	86.6
Kanchanpur	77	46.1	93	55.7	132	79.0	77	46.1	103	61.7
Total	176	28.3	210	33.8	193	31.0	201	32.3	353	56.8

Source: Field Study, 2010/2011

Relationship with Landlord

After the announcement of emancipation, there was a slight change in the relationship of *Haliya* with their landlords. Almost 24% claimed that they still have good relation with the landlords while only 17% claimed the relationship became bad and almost 59% claimed that they have average relation. The relationship became worst in Achham accounting 82% and Dadeldhura with 46% of the respondents. The district wise details on the relationships are given in table 7.3.

Table 7.3: Relationship with Landlords by District

District	Good		Average		Bad		Total
	No.	%	No.	%	No.	%	
Baitadi	8	10.1	63	79.7	8	10.1	79
Bajura	14	10.0	73	52.1	53	37.9	140
Kailali	133	84.7	24	15.3	0	0.0	157
Darchula	11	10.7	85	82.5	7	6.8	103
Achham	0	0.0	3	17.6	14	82.4	17
Bajhang	24	25.0	57	59.4	15	15.6	96
Dadeldhura	2	2.1	49	51.6	44	46.3	95
Doti	2	1.4	133	96.4	3	2.2	138
Kanchanpur	52	28.3	107	58.2	25	13.6	184
Total	246	24.4	594	58.9	169	16.7	1009

Source: Field Study, 2010/2011

Kinds of Good and Average Relationship

Since most of the respondents claimed that they had average relationship with their landlords, the meanings of this relationship was explored. Almost 51% responded that they were maintaining mutual help to each other and about 33% claimed that they were continuing their cooperation to each other. Besides, only 15% claimed that there is no caste discrimination after the announcement. The district wise details on this issue are given in table 7.4.

Table 7.4: Kinds of Average Relationship by District

District	Mutual help		Cooperation		No Caste discrimination		Total
	Number	%	Number	%	Number	%	
Baitadi	32	68.1	15	31.9	0	0.0	47
Bajura	11	78.6	1	7.1	2	14.3	14
Kailali	57	47.5	9	7.5	54	45.0	120
Darchula	62	71.3	25	28.7	0	0.0	87
Achham	0	0.0	0	0.0	1	100	1
Bajhang	49	68.1	20	27.8	3	4.2	72
Dadeldhura	10	28.6	0	0.0	25	71.4	35
Doti	38	47.5	42	52.5	0	0.0	80
Kanchanpur	26	25.7	74	73.3	1	1.0	101
Total	285	51.2	186	33.4	86	15.4	557

Source: Field Study, 2010/2011

Kinds of Bad Relationship

Some of the respondents claimed that they had bad relationship with their landlords, therefore the kinds of bad relationships were also explored. Almost 36% admitted that the relation went more unjustly and about 41% claimed that they were facing more exploitation. While, the remaining 14% claimed that their landlords started using them in other works as well. The districts wise details of this issue are given in table 7.5.

Table 7.5: Kinds of Bad Relationship by District

District	Injustice		Exploitation		Using on other works		Caste discrimination		Total
	No.	%	No.	%	No.	%	No.	%	
Baitadi	6	75.0	2	25.0	0	0.0	0	0.0	8
Bajura	12	30.0	22	55.0	6	15.0	0	0.0	40
Kailali	0	0.0	0	0.0	0	0.0	0	0.0	0
Darchula	3	60.0	2	40.0	0	0.0	0	0.0	5
Achham	0	0.0	1	7.7	0	0.0	12	92.3	13
Bajhang	0	0.0	2	20.0	8	80.0	0	0.0	10
Dadeldhura	24	58.5	13	31.7	4	9.8	0	0.0	41
Doti	1	33.3	2	66.7	0	0.0	0	0.0	3
Kanchanpur	2	14.3	11	78.6	1	7.1	0	0.0	14
Total	48	35.8	55	41.0	19	14.2	12	9.0	134

Source: Field Study, 2010/2011

Considering all these evidences (facts and figures), Ex-Haliya and Dalit are struggling for their structural liberation (caste, class and slavery). There are different kinds of resentment, agitation and resistance observed in societies. It also portrays negative as well as positive behaviour among subaltern (Haliya and Dalit) and dominant groups. Tendency to liberate through peaceful means brings social harmony and cohesion in society in long run despite some tensions and chaos among themselves. Even after state's declaration of liberation and setting them free, dominant groups have been trying to continue practicing Haliya and semi-Slavery.

Overall, it can be analyzed that the subaltern movement by Haliyas are successful. Research revealed that 53 per cent of the respondent feel they have noticed the change in the behaviour of the landlord towards them. Even from the side of landlord, around 50 per cent of landlord admitted to had changed their behaviour in dealing with the land users. This shift of change was seen only after the haliya's movement. Their awareness of rights, their voices, their courage and their initiation had led to achieve this change.

Conclusion and Recommendations

This chapter concludes the study of the Ex-*Haliya* and *Dalit* community in the Far Western Region of Nepal. Based on the conclusion, some recommendations have also been drawn.

8.1 Conclusion

Nepal has banned the system of debt bondage, which has plagued a huge population of *Haliya* community. Similarly, the government has announced the emancipation of *Haliya* from their landlord's bondage. The study has pointed out that almost 96% of *Dalit* community do not have sufficient land for their daily survival. The study shows the literacy status is satisfactory. In general, education is multidimensional and therefore affects components such as health, economy and awareness in a society.

The level of caste discrimination in this region is very high. Almost 96% of the respondents admitted that they are facing discrimination in different places and in different forms. As the culture of discrimination and *Haliya* were originated since long, people have become just aware of the irrationality of these systems in the present context. More than half of the respondents claimed that these systems are unjust and are the means of exploitation as well. This shows the gradually increasing level of awareness in *Haliya*.

The common facilities, like water, electricity etc., have been received by *Dalit* community in the region. Though most of them are engaged in agriculture, majority of them do not have sufficient land, and neither they had access to government services, industries and business. Their very low per capita income and per capita expenditure show that they do not have access to common property and resources as well.

Representation in political parties and social organizations is the major factor for raising their issues so that the state could hear them. The data shows that only 3% are represented in district level and 13% at local levels. Their representation is represented by a proverb "*showing teeth of elephant*". However, they had better representation in different social organizations. This status of representation urges the *Dalit* community to be represented in the main stream of major political parties in future.

Dalit community is an integral part of a society and *Haliya* is a major institution within it. It has strong association with caste system and land ownership structure. Due to intervention of resources (land holding) and values (caste system), it forms and operate in society. Therefore, any changes in this system definitely affect the society. After the series of interventions of the *Haliya* movement, the government, finally, announced the emancipation of *Haliya* from the debt bondage of landlords. It brought a wave in the traditional societies of this region and the behaviour of the landlords changed while the situation of *Haliya* people became worse. As the landlords are aware of the *Mohiyani* right of *Haliya* and their legal strength, the relation between them has become more tensed with the still remaining economic dependency on landlords. This is creating the hand to mouth problem for *Haliya*.

In conclusion, caste-based discrimination and inequitable land holding situation should be regarded as the major causes of underdevelopment in the region as they have perpetuated exploitation and discrimination of the *Dalit* community. These are the major impediments to the Far Western region's overall development, as development can never be achieved with exploitation; discrimination and exclusion of certain groups from the main stream of a society. Owing to these reasons, following recommendations have been proposed.

8.2 Recommendations

Policy level

- At this particular time, *Haliya* people and the organizations should lobby for making *Haliya* friendly constitution.
- To resolve the structural issues (class and caste) of *Haliya*, upcoming scientific land reform should explicitly address their substantive issues.
- *Dalit* commission should be made a constitutional commission and *Haliya* problem should be given the first priority and be integral part of this commission.
- There should be the strong legal provisions of punishment against caste discrimination and *Haliya* system.
- Government should ratify all the international conventions made in favour of *Dalit*, women and children.
- There should be a strong mechanism to implement the existing laws and provision in favour of *Dalit* and other disadvantaged groups.

Organization level

- Organizations working for *Haliya* community and *Dalit* should be united and form a strategic network land alliance.
- *Dalit* sister organizations of the political parties should be taken into confidence and these issues should be strongly put on the tables of mainstream political parties through them.
- International communities are spending huge amount of money and ethical support to this community through non-government sectors. Government is the prime actor to solve this problem. Hence, these two different organizations should be brought into a table for cooperation in favour of this community.
- *Haliya* system is directly connected to the state. Hence, the organizations should not pay their attentions more in the collection of donation rather than creating organized pressure to the state.

Programme level

- Rehabilitation packages to freed *Haliya* should be provided immediately.
- Awareness program about the announcement for the landlords and land users and its role in the sustainable peace and development should be conducted.
- Awareness training and program should be provided to the government authority to make *Haliya* friendly state mechanism.
- Long-term economic support program should be provided to the freed *Haliya* including education package.
- Strong lobby with local government to provide land to the freed *Haliya* should be done .
- Advocacy with government to provide appropriate rate for the labor of *Haliya* should be done.
- Advocacy and lobby for the scientific land reform programme linking with structural (class and caste) issues should be taken into account.

Immediate actions to be taken by RDN

- *Haliya* should be include in community based organisations as far as possible to make them united for their socio-economic security.
- Awareness rising about the law and provisions for their rights and include them in the state mainstream should be done.
- Capacity building of *Haliya* in tools and techniques of advocacy skill should be done.
- Skill enhancement training to *Haliya* to support their immediate livelihood should be given.
- Dissemination of message of *Haliya* emancipation through door-to-door campaign is key to organization.
- Intervention on the issues of *Haliya* in local governance process is needed.
- Gender and other diversities within the *Dalit* communities are taken into consideration devising multiple inclusion measures.
- Mobilization of organized *Haliya* should be engaged in national land right movement.

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Glossary (Defining and Operationalizing Terms)

Access to Land: It means the right to entitlement of land with full utilization or enjoyment of its value in providing socioeconomic security. It can be categorized into two categories viz, ownership and possession (See also ownership and possession).

Adhiya (Share cropping/Bataiya): In principle, Adhiya (share cropping) implies equal sharing of cost and benefit of a particular piece of land between share cropper and land owner. It is also known as Bataiya particularly practiced in the western Terai.

Agrarian Classes: Agrarian classes are agrarian categories which are determined by land ownership pattern. They are landed class or landlord, medium land owner, small land owners, tenants, landless etc (see ownership and class).

Agrarian Relation: It refers to a general relationship between all involved parties (classes) in agriculture in general, and all agrarian classes like landlord or big land owner, tenants, share cropper, agricultural labourers in particular. It is an economic relationship and the parties interests involved in particular piece of land. The share of rights and claims to the produce of soil is the core of relationships (Thapa, 2000; Sandhu and Singh, 1996).

Agrarian Structure: It refers to agrarian social-economic structure which contains the entire legal and social order imposed upon these employed in agriculture, and especially their social inter relations and their interdependence which in turn are decisively influenced by right of ownership and control of land. It is shaped by land tenure and labour system (Müller-Böker, 1981). Sandhu and Singh (1996) also states that this structure is manner in which man-land relation are governed in way where land is held and cultivated, and the rights and privileges enjoyed by the different categories of people who have access to land.

Base Structure: It is economic organization of society in Marxian sense. It is also known as economic structure. This economic structure is the foundation on which super structure rise i.e. base structure determines superstructure. (See superstructure also).

Capitalism: It is distinctive socio-economic system, established on a world scale that is based in the class relation between capital and labour. It possesses three connected or related characters that are useful to define capitalism as a mode of production. They are: i) generalised commodity production, ii) imperative of accumulation, and iii) commodity of labour power. Similarly, Marxist capitalist modes of production implies three elements, namely i) purchase of labour power, ii) the surplus value, and iii) the investment of the surplus value to augment capital.

Caste: Caste, as an institutions and system, is hierarchical differentiation of ritual status. Thus, operationally, caste group are groups belonging to the Indo-European cultural orientation and occupying both uppermost (Brahmin, Chhetri and certain Newar groups) and bottom most (Dalit groups) rungs in the caste hierarchy. The caste system, which was traditionally based on ritual organizations, gradually evolved into social groups.

Class: It is social concept which denotes possession and ownership of economic resources which is vital for achievement of ends. Hence it defines the social relation of production between classes of producers (labour) and non- producers. For Marxian sense, the concept of class has been used to imply objective condition or unity of communal economic interests.

Dalit: Dalit' is a term used to refer to the so-called lower and former untouchable caste referred to in Old Legal Code of 1854 as "*Pani nachalne, chhoi chhito haalnu parne jaat*" (caste from whom water is not accepted and after whose touch sprinkling of holy water is required for sanctification) (Dahal et al. 2002; Hoefler, 2004). The concept of Dalit, in general, is used to refer to the vulnerable and poor groups who are put in the lowest rung of the status hierarchy (caste system).

Exploitation: It is the appropriation of the surplus product of classes of producers by (dominant) classes of non-producers.

Feudalism: It is the mode of production' in which classes of feudal landed property appropriate surplus produce from peasant in the form of rents.

Food Sufficiency: It is availability of food with own production to feed household. It is of two categories i.e. food self sufficiency and insufficiency. Former one indicates availability of food with own production for 12 months or more than this. Food insufficiency measures inadequacy of produce to feed households for less than 12 months. Food sufficiency is measured in months in a year (CBS, 2003).

Gender: It is socially, culturally and ideologically constructed concepts or value rather than biologically determined. It differs across the caste, class, ethnicity, spatial dimensions etc. According to Moser (2003), gender is social and ideological construct and is defined as the economic, social, political and cultural attributes and opportunities associated with the biological sex differences.

Guthi: It is land and other assets allocated for running religious and charity institutions.

Haliya: It is a system of hiring people for ploughing landlord's land. It is a bonded labour system found in Mid and Far western region of Nepal.

Household Head: Household head is the person in the household available acknowledged as such by the other household members. The head is primary authority and responsibility for household affairs (CBS, 2003).

Household: It is a group of persons who live in the same dwellings and have common arrangements for provision of food and other essentials of daily living (CBS, 2003). Or Household is also defined as the entity of those people who contribute to and/ or live from a common budget. It includes migrants, who do not live with their families (Steimann, 2005).

Informal Institution: It is social institutions which exists in society informally and then influence social affairs of society. It may or may not be recognised by state or government e.g. Haliya, Kamaiya, Khalo, Haruwa, Charuwa etc.

Institutions: Institution may be informal or formal, often fluid and ambiguous, or dynamic. It can be seen as social norms or rules of game that influence social affairs in society (North, 1995). It is regularised practices (or pattern of behaviour) structured by rules and norms of society which have widespread and persistent use (Giddens, 1994). Following North and Giddens, Scoones (1998) sees institution as rules of legitimacy that influence sustainable livelihoods in variety of ways. For example, Kollmair et al (2006) states that institutions not only create direct incentive for selection of a livelihood strategies, but also (e.g. caste system) can have restricting effects on the strategies of households or individuals, and anti discrimination legislation can mitigate social exclusion and open up new livelihood opportunities.

Jagir: It is land allocated to the government employees including the army in lieu of employment.

Jamindar or Zamindar: Landlord or a class of landowners who also collected revenues from the peasants under their authority.

Jamindari: It is a system of landownership in which a large tract of land is entrusted to a particular individual or family to raise tax from the cultivators on behalf of the state.

Kamaiya: It is a bonded labour system widely practiced in Western Terai (See Haliya).

Land Ceiling: It is the absolute minimum farm size for subsistence livelihood of a single household. It is based on productivity, family size, ecological belts etc.

Land Reform: The terms 'land reform' and 'agrarian reform' are commonly interchanged to mean same thing i.e. to reform existing agrarian structure, though it differs conceptually. In particular, land reform means reform of distribution of landed property, and agrarian reform refers to land reform plus complementary socioeconomic and political reform (Borras, et al 2005). For this research, land reform is used primarily refer to ensuring access to land, security of land rights and titles, and improvement in the production structures (Ghimire, 2001).

Land Tenancy: It is a system under which land is cultivated and its product is shared. It includes different leasing arrangement such as share cropping, labour tenancy, fixed cash rental, reverse leasing etc.

Land Tenure: It is the legal or customary system under which land is owned or occupied.

Landless: Generally it implies that individual or household having no land in his/her name or family member's name. Those household who is devoid of land entitlement are called landless household. And, landlessness is situation of an individual or households who depend upon agriculture but they have no land as said before. (CBS, 2003).

Livelihood Assets: Livelihood asset is key foundation or basis for earning living. Individual or household requires a wide range of livelihood assets to achieve livelihood outcome. Livelihood assets are of five types, namely natural, human, social, physical, and financial assets. In rural and agrarian setting, land is one of the key productive and livelihood assets, and this, hence, is considered as one of the major sources of livelihoods (Kollmair et al. 2006).

Livelihood Strategies: It comprises the range and combination of activities and choices that households undertake in order to achieve their livelihood goals. e.g. farm, off farm activities etc. These portfolios of activities or livelihood strategies are determined or shaped by available livelihood assets and institutions (DFID, 2001; Kollmair et al 2006).

Livelihood: According to Chambers and Conway (1992), livelihood comprises the capabilities, assets and activities required for a means of living. Ellis (2000) also defines livelihood as assets, the activities, and access that determine living gained by individual or households. For this research, it is 'means to living or ways of earning food, clothes, and shelter for sustaining his/her life'.

Mohi (Tenant): Tillers or cultivators who cultivates other's land.

Mohi Bandhak: Mortgage of land to the landowners for borrowing money.

Mukhiya: In hill Nepal, Mukhiya used to collect land tax and make key decisions at village level. Or Mukhiya is the local agent of government for revenue administration in villages.

Near-landless: Agrarian social formation is characterized by a situation in which a privileged minority invariably under tutelage of state, controls large amount of land where as majority have little or none, a distribution of land that produces relative scarcity of land and consequently landless and near landless. Under landless, households' having little land is called near landless. Near landlessness prelude to landlessness (Shrestha, 2001). Household or individual having less than 0.1 ha land is also called practically landless. A household having less than 0.2 acres (approximately 0.5 ha) of land is also called semi-landless (CBS, 2003). But, for this research purpose, household having less than 3 ropani or 4.5 kattha (equivalent to 0.15 Ha) land are called as near-landless.

Ownership: It is a kind of access to land which guarantees legal ownership of land and issued by government authority with land. It is right belonging and it should be taken to mean actual having. It is equivalent to private land. Under bundles of right (in domain of property right), there are broadly two categories of right namely, use right (just access, withdraw and exploit) and decision making right (manage, exclude and alienate). Ownership fall under decision making right (to exclude and alienate others) and it is certified by legal certificate. This legal certificate can guarantee decision-making plus use right (See possession also).

Pakho bari: Upland land where mainly dry crops like maize and millet are grown.

Pathi: Land measurement based on the amount of rice seed required for cultivating certain area of land.

Peasant: It is widely and often loosely used to describe 'subsistence oriented small farmers' or family farmers in different historical conditions or periods, from pre-capitalist agrarian civilisation to capitalism today.

Possession: It is also a kind of access to land which gives or provides temporary usufruct right without legal ownership. Usufruct right is right of people (e.g. farmers) to have access to land for cultivation and grazing. It is equivalent to public land.

Productive Force: Technology or technical culture, including people's capacity to organize themselves to make decisions about production, to carry them out, and to innovate, all of which are shaped by the social conditions of production.

Raikar: Land registered under ordinary cultivator's name for tax paying purposes.

Raitani Guthi: Guthi land owned by the cultivator-tenants.

Rakam: Labor extracted from the subjects by the state.

Ropani: A unit of land measurement practiced in most of the hill regions.

Scientific Land Reform: In Nepalese context, Comprehensive Peace Accord 2006, Interim Constitution 2007 and Interim Plan (2007-09) have used the Scientific Land Reform (SLR) in mix sense of land reform. During the peace process, it is a compromised term which connote a sense of redistributive and reformist land reform. Taking some sense from these documents, Wily et al (2010) mentions that scientific land reform is more or less equivalent to agrarian reform. In this sense, government has taken on board in fact that provision of 'land to tiller' is insufficient on its own that to raise agricultural productivity that is useful to trigger growth for overall socio-political transformation. Supposedly, emphasis is given to make overall aspects of land reform (e.g. information, administration, and efficiency etc) scientific (See land reform also).

Social Conflict: Social conflict is a social fact in which at least two parties are involved and whose origins differences either interests or in the social position of the parties. It has positive as well as destructive implications. Sociological conflict theories underline the importance of social conflict for social change (Bonacker, 1996).

Social exclusion: Social exclusion is the condition/experience of social groups who are systematically the disadvantaged because of discrimination on the basis of their class, caste, and gender. It reflects condition or situation of exclusion in economic, social and political spheres and it can be understood as process and mechanism by which people are excluded (De Haan, 1998). Hence, institutions are the cause of social exclusion.

Social Groups: Social groups are social categories based on caste, gender and ethnicity. For example, Dalit, Non-dalit, Janjati, men, women etc are considered as social groups in this research.

Sukumbasi (Squatter): It is a nepali word and is defined as a person without apparent means of livelihood. However, having a sukumbasi is a person who does not possess any land, nor does s/he have any regular or dependable or reliable source of income to support the family (Shrestha, 2001).

Superstructure: Superstructure is one element of society which is related to socio-political and cultural organization which is dependent on economic structure (base structure).

Surplus Value: It is the particular form of surplus labour in capitalism. In other words, surplus value is specific in which surplus labour is appropriated in capitalist production and the sources of capitalist profit. Surplus Product is produced beyond the simple production needs of producers, hence representing the product of surplus labour, when appropriated by other classes.

Tainathi Guthi: It is a guthi land owned by the government but given to individuals for use.

Talukdar: In hill, Talukdar used to collect land tax. Or it is a village level revenue collection functionary in the hill region.

Trikhandi: It is a system of sharecropping in which the two thirds of the produce is given to the landowner.

Data Gathering Instruments, Interview Schedule and checklists

हलिया सम्वन्धि आधारभुत सर्भेक्षण अध्ययन सम्वन्धि प्रश्नावली

क्र.सं.....

अन्तरर्वाता मिति :-.....

सामाजिक व्याक्तिगत विवरण

उत्तरदाताको नाम..... लिङ्ग:- महिला/पुरुष..... उमेर:-.....

जिल्ला..... गा.वि.स./न.पा वार्ड नं.....

गाउँ/बस्ती/टोल.....वैवाहिक अवस्था: विवाहित (१) /अविवाहित (२)/ विधुवा (३) /विदुर सम्वन्ध(४) विच्छेद (५)

धर्म: हिन्दु (१)/मुस्लिम (२)/बुद्ध (३)/कृस्चीयन (४)

जात: क) ब्राहमण ख) क्षेत्री ग) जनजाती घ) दलित: पहाडी दलित/मधेसी दलित

पहाडी दलित : कामी (१), सार्की (२), दमाई (३), गन्धर्व (४), वादी (५) अन्य.....मधेसी दलित :.....

शैक्षिक स्थिति : निरक्षर (१)/साधारण लेखपढ (२)/प्राथमिक (३)/माध्यमिक (४)/प्रविणता प्रमाण (५)/स्नातक (६)/ स्नातोकोत्तर (७)

घरमुलीको नाम :..... पुरुष (१)महिला (२), अन्य भए (उल्लेख गर्ने).....

पेशा: मुख्य पेशा : कृषि र पशुपालन (१) , नोकरी वा जागिर (२), ज्याला मजदुरी (३), शीपमुलक ज्याला मजदुरी (४), वैदेशिक रो जगार (५), उद्योग व्यापार (६)

सहायक पेशा : कृषि र पशुपालन (१) , नोकरी वा जागिर (२), ज्याला मजदुरी (३), शीपमुलक ज्याला मजदुरी (४), वैदेशिक रो जगार (५), उद्योग व्यापार (६)

जम्मा परिवारको संख्या :..... पुरुष :..... महिला: अन्य भए (उल्लेख गर्ने)

पारिवारिक विवरण:

क्र. स.	परिवारको सदस्यहरूको नाम	घरमुली संगको नाता	लिंग	उमेर पुरा भएको वर्ष	शैक्षिक अवस्था	आर्जन गरेको सीप	पेशा	कृषि मजदुर (हलिया, खलिया, पुलो.....)	मुक्त भयो कि भएन	नागरिकता छ वा छैन
१		घरमुली								
२										
३										
४										
५										
६										
७										
८										
९										
१०										

सामाजिक आर्थिक समतन्त्री विवरण

(१) के तपाईं सँग आफ्नो स्वामित्वमा भएको जमीन छ ?

छ छैन

२. छ भने कति जमीन छ । (आफ्नो नाममा वा स्वामित्वमा भएको)(कठुठा, हल, मुरी, वोरा, रोपनी)

तपाईं सित भएको जग्गा निम्ननुसार वर्गीकरण गर्नुहोस् ।

खेतवारी (क्षेत्रफल)	पाखोवारी (क्षेत्रफल)

कृपया स्टयाण्डर्ड ईर्काईमा परिणत गर्नुहोस् (हेक्टर)

३. कस्तो प्रकारको जग्गा हो ?

लाल पुर्जा भएको सामान्य भोगचलन मात्र (ऐलानि वा सरकारी)

४. उक्त जमीनको भुस्वामित्व कस्तो छ र कति कति क्षेत्रफल छ ? (बहुउत्तर)

पुरुष भुस्वामित्व	महिला भुस्वामित्व

५. हाल प्रयोगमा ल्याउनुभएको जमीन (आफ्नो र अर्काको गरी) कति छ ?

.....

६ तपाईं सित भएको जग्गा निम्ननुसार वर्गीकरण गर्नुहोस् ।

कमाउन आफुले लिएको (क्षेत्रफल)	अरुलाई कमाउन दिएको (क्षेत्रफल)

ऐलानि वा पति सार्वजनिक जग्गा (७ र ८) नम्बर (क्षेत्रफल)	नम्बरी वा व्यक्तिगत जग्गा ८ नम्बर (क्षेत्रफल)	वनको जग्गा (क्षेत्रफल)

७. यो जग्गालाई कसरी प्रयोग गर्नु भएको छ ? (जस्तै आफै खेती गरेर, ठेक्कामा दिएर, अधिया दिएर ईत्यादि)

१) आफै खेती गरेर,

२) ठेक्कामा दिएर,

३) अधिया दिएर

४) अन्य भए उल्लेख गर.....

८. के तपाईंसित गाईवस्तु छन् ?

छ छैन

९. यदि छ भने गाईवस्तुको प्रकार र संख्या र पाल्नुका उद्देश्यहरु उल्लेख गर्नुहोस ।

जनावरको प्रकार	संख्या	पाल्नुका उद्देश्यहरु
१. गाई, गोरु		
२. भैसी, रांगा		
३. वाखा, खसी		
४. कुखुरा, हांस		
५. अन्य		

१०. तपाईंसित कस्तो प्रकारको घर छ ?

(१) खरको (२) ईट्टाको (३) काठको (४) ढुंगाको (५.) अन्य भए (उल्लेख गर्नुहोस्)

११. यो घर कसको जमीनमा छ ?

१) आफ्नो २) अरुको जमीनमा (जस्तै गोसाइको वा मालिकको)

१२. यो घर कसको स्वामित्वमा छ ?

१) महिला २) पुरुष

१३. कति घर परिवारका सदस्यहरु एउटा घरमा बस्नुहुन्छ ?

.....

१४. यदि धेरै जना घरपरिवारका सदस्य एउटा घरमा बस्नुभएको छ भने कठिनाइहरु के के छन् ?

१) वस्न गारहो .२) खान पकाएर खान गारहो (भान्सा सम्बन्धी) .३) ठाउको कारण घरायसी भैभगडा .४) सपरिवार विदेशिनु५) अन्य.....

१५. तपाईंसित विद्युतको सुविधा छ ?

छ छैन

१६. विद्युतको किन प्रयोग गर्नुहुन्छ (उद्देश्य) ?

(१) बत्तिको लागि (२) अन्य भए (उल्लेख गर्नुहोस).....

१७. तपाईंको घरमा चर्पीको सुविधा छ ?

छ छैन

१८. तपाईंको घरमा खानेपानीको सुविधा छ ?

छ छैन

१९. जिविका पार्जनलाई योगदान पुग्ने केही जातिय शिप छ ?

(१) काठको वा वासको काम (२) जुत्ता सिउने (३) फलामको काम (४) लुगा सिउने ५.) सुनको काम

(६) अन्य भए (उल्लेख गर्नुहोस्).....

२०. तपाईंले यो शिप कसरी सिक्नुभयो ?

(१) औपचारिक स्रोत (२) अनौपचारिक स्रोत (३) स्वयं सिकाई/आफै

२१. एक महिनामा कति कमाउनुहुन्छ (सालाखाला वा औसतमा) ?

ने.रु.प्रति महिना ।

२२. परिवारको मासिक आम्दानी र खर्च (के के र कति कति रूपैया ?)

क्र.स.	आम्दानीको मुख्य स्रोत	आम्दानी रकम (रु)	खर्च विवरण	मासिक रकम (रु)
१	कृषि र पशुपालन		खनाखर्च	
२	नोकरी वा जागिर		लुगाफाटामा	
३	ज्याला मजदुर		खेती व्यावसायमा	
४	शीपमुलक ज्याला मजदुर		औषधीउपचार	
५	वैदेशिक रोजगार		अन्य	
६	उद्योग व्यापार		अन्य	
७	अन्य			
	जम्मा		जम्मा	

२३. के आम्दानीको स्रोत नियमित छ ? यदि छ भने किन र कसरी ?

छ छैन

२४. केही रकम कतै लगानी गर्नुभएको छ ? र कति कति रूपैया ?

१) व्याजमा.....

२) ठेक्का पट्टा.....

३).....

४).....

२५. आफ्नो आम्दानी नियमित रूपमा बचत गर्नुहुन्छ ?

छ छैन

२६. यदि छ भने मासिक कति बचत गर्नुहुन्छ ?

ने.रु.प्रति महिना ।

२७. के तपाईंले ऋण लिनु भएको छ ?

छ छैन

२८. छ भने ऋणको स्रोत के हो ?

(१) औपचारिक (२) अनौपचारिक

२९. औपचारिक स्रोतमा कुन - कुन पर्छ ?

(१) कृषि विकास बैंक (२) वित्तिय बैंक (३) साना कृषि बैंक (४) समुह (५)अन्य भए (उल्लेख गर्नुहोस्)

३०. औपचारिक स्रोतको व्याज दर कति हो ?

.....प्रतिशत

३१. अनौपचारिक स्रोतमा कुन-कुन पर्दछ ?

(क) छिमेकी (ख) नातागोता (ग) जमिनदार (घ) अन्य भए (उल्लेख गर्नुहोस्)

३२. अनौपचारिक श्रोतको ब्याज दर कति हो ?

.....प्रतिशत

३३. के तपाईं कुनै सामाजिक संघसंस्थामा सहभागी हुनुहुन्छ ?

छ छैन

३४. यदि हुनुहुन्छ भने कुन संघ संस्थामा हुनुहुन्छ ?

क्र.स	संघसंस्थामा	छ वा छैन	कुन स्तर ?			जिम्मेवारीहरू के-के हुन ?	भूमिका आफै निर्वाह गरिरहनु भएछ?
			निर्णय प्रकृया (अध्यक्ष/सचिव/कोषाध्यक्ष)	मध्यम स्थान (उपाध्यक्ष/उप-सचिव)	न्यून स्थान (सदस्य)		
१	राजनितिक पार्टी (जिल्ला स्तर)						
२	राजनितिक पार्टी (स्थानिय स्तर)						
३	मानव अधिकार संघ संस्था - दलित, महिला)						
४	गैर सरकारी संस्था						
५	सहकारी संस्था						
६	सामुदायिक संस्था वा समुह						
७	सामुदायिक वन उपभोक्ता समुह						
८	अन्य						

३५. भूमि सुधार वा सुकुम्वासी आयोगबाट जमीन पाउनु भएछ ?

छ छैन

३६. यदि पाउनु भएको छ भने कति पाउनु भएको छ ?

.....(कठ्ठा, हल, मुरी)

३७. यदि पाउनु भएको छैन भने किन पाउनु भएन ?

(क) (ख) (ग)

(घ)

जातिय बिभेद

३८. तपाईंको टोल छिमेकमा जातिय छुवाछुत/विभेद महशुस गर्नुभएको छ ?

छ छैन

३९. यदि छ भने, कस्तो प्रकार र प्रकृतिको छुवाछुत महशुस गर्नुभएको छ ?

(क) कुरा गर्दा खसालेर कुरा गर्ने

(ख) खाना खादा

(ग) सार्वजानिक स्थल (मन्दिर)मा बन्देज लगाउने

(घ) पाल्त जनावरको उत्पादित वस्तु जस्तै दुध, घिउ, मासुको वेचविखन

(ङ.) जातीगत शब्द होच्याएर बोल्ने (जस्तै डुम, ढोली इत्यादि)

(छ) अन्य भए (उल्लेख गर्नुहोस्)

४०. जातीय छुवाछुतको मात्रा कति छ ?

(क) अधिकतम (ख) अलि कम (ग) मध्यम (घ) न्यून (ङ) धेरै न्यून

४१. कथित गैर दलितको जातीय विभेद प्रति कस्तो धारणा छ ?

(क) (ख) (ग) (घ)

मूक्त हलिया/ खलिया/ पूर्व कर्मैया/हरुवा/चरुवा सम्बन्धि

४२. के तपाई हलिया/पूर्व कर्मैया/हरुवा/चरुवा भएर काम गर्नुभएको छ ?

छ छैन

४३. के राज्य हलिया मूक्ति घोषणा गरे पछि केही असर परेको छ ?

छ छैन

४४. यदि असर परेको छ भने कस्तो असर परेको छ ?

सकारात्मक ठिके नकारात्मक

४५. तपाईलाई कुनै प्रकारको बन्धन छ ?

छ छैन

४६. यदि छ भने कस्तो प्रकारको बन्धन छ ?

(क) आर्थिक (ख) मनोबैज्ञानिक (ग) अन्य भए (उल्लेख गर्नुहोस्).....

४७. आफुलाई गरिएको बन्धन र विभेदलाई कस्तो अनुभव गर्नु भएको छ ?

(क) अन्याय.. (ख) शोषण ..(ग) डर र चिन्ता ..(घ) असुरक्षित भविष्य (ङ.) अन्य

४८. कुनै प्रकारको डर / त्रासको अनुभव गर्नु भएको छ ?

छ छैन

४९. यहां ज्याला दर कति छ ?

महिला नेरु.....पुरुष नेरु.....

५०. के आफ्नो ज्याला सम्बन्धी अधिकार बारेमा थाहा छ ?

छ छैन

५१. छ भने के थाहा छ ?

(क) उपयुक्त ज्याला . (ख) काम गर्ने समय अवधि..(ग) (घ)

५२. तपाई पिंडा/पिर/मर्का बिरुद्ध कुनै संघसंस्थाले केही सुरुवात गरेको छ ?

छ छैन

५३. यदि गरेको छ भने कस्तो कस्तो सवालले प्राथमिकता पाएको छ ?

(क) अधिकार सचेतना.. (ख) (ग) (घ)

जिविकापार्जनका प्रतिफलहरु

५४. तपाईको आफ्नो उत्पादनले कति महिना खाना पुग्छ । (खाद्य सुरक्षा)

.....

५५) खाद्य अपुग हुँदा गरिने कृया-कलापहरु

१) ऋण लिएर २) ज्यालादारी ३) खानाकम खाएर ४) एक समय खाना छोडेर ५) कम मुल्यको खाद्यान्न खाएर ६) अन्य.....

५६. स्थानिय परिवेश अनुसार तपाईंको जिवनस्तर कस्तो छ ?

(क) उत्तम (ख) मध्यम (ग) न्युन

भूमिको आकार र जिविकाको पार्जन

५७. के तपाईंको जग्गाले आफ्नो जिविका पार्जन पुरा गर्छ ?

छ छैन

५८. आफ्नो जिविकापार्जन पुरा गर्न कति भूमिको आवश्यक पर्ला ?कठ्ठा, हल, रोपनी.....

५९. तपाईं अरुको जग्गालाई भोगचलन वा खेती गरिरहनु भएको छ ?

छु छैन

६०. किन अरुको जग्गा भोगचलन गर्नुभएको हो ?

१) आफ्नो जग्गा नभएर २) हलिया,खलिया भएर ३) आफ्नो उत्पादन नपुगेर ४) अन्य.....

६१. के को आधारमा र कति वर्ष देखि भोगचलन गर्नुभएका छ ?

क) अधिया.....

ख) ठेक्कावापत.....

ग) हलिया.....

घ) खलिया.....

(ङ) माते वन्दकी.....

६२. कति वर्ष देखि मालिकको जग्गा भोगचलन गर्दै आउनु भएको छ?

६३. तपाईंको मालिकको जग्गा कति छ ?

क) उल्लेख गर्ने.....ख) थाहा छैन.....

६४. तपाईंको मालिकको नाम के हो

नाम.....दलित.....गैरदलित.....

६५. जग्गाधनीको जमीन भोगचलन गरीरहनु भएकोमा कतिको सन्तुष्ट हुनुहुन्छ ?

क) एक दमै वढी ख) वढी ग) ठिक्क घ) कम च) एकदमै कम

६६. तपाईं जग्गा धनी सित अरु के के कुरामा भरपर्नुहुन्छ ?

क) खाद्यान्न अपुग ख) ऋणधन ग) लुगाफाटा घ) विरामी हुदा (ङ.) अन्य भए उल्लेख गर्ने

६७. के तपाईंले जग्गाधनीको अन्य काम गर्नु पर्छ ?

पर्छ पर्दैन

६८. के तपाईले गर्ने अन्य काम के के हो ?

क)..... ख)..... ग)..... घ).....

६९. जग्गाधनीवाट कुनै भेदभाव वा शोषण भएजस्तो लाग्छ ?

लाग्छ लाग्दैन

७०. यदि लाग्छ भने के के कुरामा र कति मात्रामा?

	एकदमै धेरै	धेरै	ठिकै	कहिलेकाही	गर्दैन
श्रम शोषण					

७१. जग्गा धनीवाट कुनै किसिमका डर त्रास छ ?

छ छैन

७२. छ भने कुन पक्षमा कतिको मात्रामा डर लाग्छ ?

	एकदमै धेरै	धेरै	ठिकै	कहिलेकाही	गर्दैन
शारीरिक धम्की					
मानसिक धम्की					

७३. मोहियानी हक सम्बन्धि कै कति थाहा छ ?

छ छैन

७४. थाहा छ भने के थाहा छ ?

क) मोहियानी दर्ता वारे ख) जग्गा पाउछ वारे ग) तिरो तिर्नेवारे घ) जग्गामा आपनो हक लाग्छ भनेर

७५. माहियानी दर्ता वारे थाहा भए, दर्ता गनुभयो ?

क) गरे ख) गरिन ग) अव गर्छु

७६. गरेको हो भने माहियानी पुर्जा पाउनुभयो ?

पाए पाएन

७७. पाएन भने किन ?

क) चाहिन प्रमाण नभएर ख) पैसा नभएर ग) मालिकको डरले घ) प्रकृया थाहानभएर

७८. मोहियानी किन दर्ता गराउनु भएन ?

क) जग्गाधनीको डरले ख) प्रकृया थाहानभएर ग) जाखिम काम भएर घ) प्रमाण जुटाउन नसकेर

७९. राज्यले हलियाप्रथा खारेजी र मुक्तिको घोषणा गर्दा मालिकको व्यावहारमा फरक पाउनुभएको छ ?

छ छैन

८०. छ भने कस्तो किसिमको फरक पाउनु भएको छ ?

क) जग्गाको प्रयोगमा ख) शोषण व ग) जग्गा कमाउने अवधिमा घ) अन्य काम लगाउनेमा च) सामान्य बोलीवचनमा

८१. तपाईं र जग्गाधनी (जग्गा मालिक) बिच सम्बन्ध कस्तो छ ?

(क) राम्रो छ । (ख) ठिकै छ (ग) नराम्रो छ

८२. यदि राम्रो छ भने कस्तो छ (, ,)

क) आपसी सहयोग ख) शसदभाव ग) घ)

८३. यदि नराम्रो छ भने कस्तो छ (शोषण, अन्याय.....)

क) अन्याय ख) शोषण ग) अन्य घरको काम लगाउने घ) च)

८४. भूमि सुधार सम्बन्धि तपाईंको कस्तो बुझाई छ ?

८५. हाल चलिरहेको हलिया आन्दोलनवारे के थाहा छ ? थाहा भए उल्लेख गर्नुहोस।

क) ख) ग)..... घ)

८६. तपाईं यस्तो आन्दोलनमा भागलिन भएको छ ? (यदि छ भने दृष्टान्त सहित उल्लेख गर्नुहोस)

छ छैन

८७. यो आन्दोलन कतिको प्रभावकारी रहको सोच्नुभएको छ ?

छ छैन

८८. हाल चलिरहेको भूमि आन्दोलनवारे के थाहा छ ? थाहा भए उल्लेख गर्नुहोस।

क) ख) ग)..... घ)

८९. तपाईं यस्तो आन्दोलनमा भागलिन भएको छ ?

छ छैन

९०. यो आन्दोलन कतिको प्रभावकारी रहको सोच्नुभएको छ ?

छ छैन

९१. के तपाईंलाई आफ्नो अधिकार वारे थाहा छ ?

क.स.	विषय वस्तु	थाहा छ	थाहा छैन
क	मोहियानी हक वारे		
ख	आफ्नो पारश्रमिक वारे		
ग	आफ्नो सुविधा वारे		
घ	सामाजिक सुरक्षा		
ङ	हलिया श्रम निषेध		
च	हलिया मुक्तिका घोषणा		
छ	न्यायिक पुनस्थापना		
ज	ऋण खारेजी		
झ	हलिया प्रथा गेरकानुनी		
ञ	वधुवा मजदुर		

सुचना संकलनकर्ताको नाम र थर :..... जिल्ला संयोजक को नाम र थर :..... परियोजना प्रमुख को नाम र थर :.....

मिती :.....

मिती :.....

मिती :.....

हस्ताक्षर:.....

हस्ताक्षर:.....

हस्ताक्षर:.....

(प्रमाणित गर्ने)

(सदर गर्ने)

Monitoring Form

हलियासम्बन्धी अनुगमन फारम

जिल्ला..... गा.वि.स.....वडा नं.गाँउ वस्ती टोल.....

क्र.स.	घरधुरीको विवरण (घरमुलीको नाम र थर)	ठेगाना	कस्तो प्रकारको हलिया ?		कति ऋण ?	व्याज दर (%)	जग्गा कति प्राप्त छ ?	मालिक को हो ? द /नौ.द.	कति वर्ष भयो ?	प्रमाण छ कि छैन ?	कति परि वार सख्या ?	कति परि वार सख्या काम गर्ने ?	जीविकापाजंन का कृयाकलाप
			✓ ऋण	सही चिन्ह लगाउने जग्गा परम्परागत									

Case Studies Related to Project Objectives

This annex attempt to describe and illustrate cases in line with project objectives:

Objective no. 1

- *Awarness of Dalit against discriminating practices.*

Today's age is where information rules the world. On these circumstances, the condition and awareness level of Haliya and Khaliya seems to be increasing. There are many cases here which address the awareness level of those people. One of the cases from Chaumala VDC indicates a good level of awareness of Haliya. Parbati Oard of Chaumala VDC who had a poor family and her husband is mentally imbalance. Whole year she works for the landlord and also she is happy about what she gets in return. she had a mindset that she and her family is only there because of landlord and their blessings but the turning point came when she began to go to Haliya groups and understood the issues and got the insight that her land lord is exploiting her. So, she is now selling her labor in another profession and her family is doing well and she is happy than before. In Darchula, Harka Ram Chunara is also the Haliya, who in 2042 reported a request letter in Darchula administration office from which he is now freed from Haliya. Now he is working freely. Still he has the hand to mouth problem. He argues Haliyas are always back in every sector and that he hasn't got any services and resource for the state till now. He requests for the state that it would be good if state secure at least their basic need and manage some employment opportunities. There are also many other Haliyas in Darchula district, whose voices are alike.

Many of the Haliyas from the Uukhu VDC from Darchula district claim that they are not being free, still from the landlord even after the government freed Hailyas. One of the Haliya from Bazang says, they are free but are not able to rehabilitate themselves. So they strongly put the demand to the government that the government should bring some rehabilitation package for the freed Haliyas. And also approached that coming constitution should address the problems of Haliyas and also of freed Haliyas. They show their anger by saying that only making them free only doesn't solve the problem; they should also provide opportunities and rehabilitation packages. Tularam Parki's family, from Uukhu VDC of Darchula, say that they are backwarded only because of Haliya system. Similarly Tara Singh Nepali from Bangara Gaun says that Dalit have less access to resources and positions. Even the available resources and positions are distributed in last, as it was inferior type. Majority of Haliyas know that they should educated their children but are not in the position to pay the cost of school and books. So, many of the children of Haliya are out of the light of education. But some have passed basic level but are not able to enroll in higher level studies due to their socio-economic status.

One of the case from Chainpur ward no.6 indicates that the Haliyas are intentionally exploited. Bhakta Sarkhi starts to plow the land after taking Rs.16000 from landlord, 16 years ago. During his visit to India, landlord compelled his brother to work for him on behalf of his brother's loan, but denied. with the help of others he case a file against him and after having investigation it was found that, the landlord in return have to pay them Rs.20000. with this landlord was compel to say he will abolish the loan. But again after some days, Bhakta Sarkhi starts to receive threats from the land lord to pay his loan. Lastly, hearing all these, again they went to the district office from which he got rescued. Case of Bir Tiwari was also interesting. He was also Haliya from Durgabhawani VDC who became Haliya after his father's death. The landlord compelled Bir Tiwari to work as Haliya because his father took the loan of Rs 6665 from the landlord. When Bir Tiwari becomes Haliya, he raises the voice that he should get the charge for his labor. When landlord refused, he filed the case against landlord and became freed. Now his life has become much better. Now he used to actively involve himself in different awareness, rallies, and programs against the Haliya issues whenever he is free. In Chainpur itself, Singash Sarki is one of the Haliya, who is also the member of Haliya group. During his involvement, the gradual understanding and awareness about the issues and rules of Haliya, led him to fight for his rights with the landlord. Landlord was in the position to fire him and recruit other haliya to plough the land. Knowing this, Singash Sarki opposed landlord to pay back the cost of his years of work for the landlord or otherwise would go for the legal process in district offices. Then the landlord gave a dry land (in which rice can also be cultivated) to him, with which he is very happy and the land is in his name. Due to this, still Singash Sarki is working for the landlord as a Haliya.

There are different positive cases where landlord and Haliya maintain a good relationship. In Kalana VDC also the relationship between landlord and Haliya/Khaliya seems to be satisfied and have no discrimination and exploitation. But there are many cases where the Haliya didn't get any land and they are kept in illusion. Some of them are really frustrated from the work and landlord's behavior and have changed the professions. Hasya Sarki in Chainpur is one of them who have abandoned to plough the landlords land after misbehaving by the landlord. He learnt many skills for other professions and now sustaining his family, the family size of 6, by his skills. Even there are some who are helpless even when they know the issues and facts. Manmati Oad is a female Haliya from Khalanga who was not proved as Haliya even if she was Haliya. After the death of her husband, she and her son continue to work for the landlord. After some years she reported at the district office to be free from Haliya and for the proper compensation from landlord. But landlord denied that she and her son is not working for him. Everybody knows that this was lie but no one was able to say in the face of landlord. So, this family working for the whole life even not able to prove themselves as Haliya and being not able to get the justice.

Majority of Dalits work whole day to repay the land but the system and method is made in such a way that they are not able to repay their loan. With this they have to work for whole life, even generations, for the land lords. These kinds of system are increasing the poverty level and migration problems. It further magnified the family problem as they are unable to educate their children, have less access to health, opportunities, state's facilities and resources. Many of them claim that if they do whatever the landlord told them then there is a good relation with the landlord otherwise it's a bad time for them. So they have to stay as servant and serve the landlord even if they don't want to. On this way they are living the life of suppressed and mechanical way, that what they say. Badura Sarki of Bajhang who claims that if there is certain level of wages set then it will be easy to work and can address their hard work. He further pours his dis-satisfaction to the state that even if the rules and laws are made for them, they are not really making any difference to them. But overall it seems that majority of Haliyas and Khaliyas have now gained a clear picture about what's going on and what they have to do for their freedom and justice.

Objective no. 2

- *Access and control over community property and resources.*

The growing overall transformation processes of Nepal have lot to do with the access and control over resources and positions. Access and control for the working class people has proved to be the best way to put their voice and mark their identities. Different cases here represent the empowerment of Dalit community for their welfare. Mohan Lal Sarki is one of the many Haliya in Chainpur who has been able to put his effort for the welfare of other Haliyas. He had also served as a president of Haliya group during 2063-64 and member of Rastriya Haliya Mukti Samaj Mahasangh. He used to carry out different awareness programs, legal help and campaigns for the sake of many Haliyas in his village but he has a price to pay. While doing all these things, he claimed that he has been receiving many threats from the landlord not to conduct all these programs. During haliya movement, when Mohan was returning from Kathmandu, his landlord fired him thinking that in following days he may claim the land of the landlord. Since Mohan was aware of the issues and legal provisions, with the help of Haliya group, he filed a report on Central District Office for the compensation and misbehaves by the landlord. After it, district office is investigating the case. Similarly, Ganesh Bhul is a Haliya from Patan VDC who don't have any link and involvement in any type of community based organizations, politics. After government declared Haliya independence, the political parties of here forced him to join community organization. Now he is treasurer of community based organization and he says; now he has good access to many things.

In Kalana VDC also Dalit, Haliya, Khaliya men/women were found to be involved in social organizations, government schools and community forestry. Dalit women are involved as member in the administration level work at schools. In community forestry also, president and members were actively involving. To uplift the socio-economic level and personal livelihood, they are able to do that. But even here among male and female, more Dalit male and female are backward from the access of government services. It is due to the illiterate level of Dalit male and female. In some cases migration also proved to be a good determinant in awareness and access level and access to resources. Family of Kausila Bi. Ka., who migrated from hilly areas to Terai in 2048 in search of better opportunities and lifestyle. They were very suppressed and exploited in hills by which they migrated to Terai in Chaumala VDC. Living in Terai has changed her and her family's lifestyle. Her husband now works at India and she is actively involving in different social organizations and groups which had really increased her confidence, networks and accesses. She even develops herself to fight against discrimination and exploitations. She claim that she had a good and independent life now. Like her, Raghu Kami, Tulcha bi. ka. and many others from the same village have similar stories. Their accesses are increasing but its far way to really getting them into Main Street.

Objective no. 3

- *Capacity building and Haliya movement*

Rastra Dalit Network (RDN) in 2061 conducted its pilot project in Siva Nagar village of Dhangadi district with the vision to develop infrastructures and capacity building of Dalits, there. They involved themselves in child's development, construction of temples,

toilets, roads, even Dalits involved in the administrative works of schools. Not only these but people their say, Dalits have been able to fight themselves against discrimination and exploitation and for their rights. They learnt that if activities carried out in a collective way, things go and they succeed. In this way RDN has changed this village in many ways. One of the good things about the RDN was, it was also able to influence the movement of Haliya in Patan VDC, where majority of Haliya community don't have the awareness about Haliya movement. But after RDN intervene and freed one Haliya from the landlord, it transformed the awareness level of other Haliya as well. So these kinds of programs has been launching in different VDC levels. Organizations are collecting data's and putting pressure on VDC, starting many more programs, advocating and to disable the loan of Haliyas. They are coming up with protests, rallies and awareness campaigns like: representation of Haliyas and Khaliyas in every policy making level of VDCs, implementation of laws which is made in favor of the Dalits, and immediate implementation of actions directed by working group which was formed to solve the problem of Haliya during the Haliya movement. till now the success stories includes setting of proper labor charge of Haliyas, not allowed to keep Haliya, not allowed to exploit labor.

All these Haliya movements and institutional setups and interventions have many reasons. from generations these groups are exploited, dominated, suppressed by the higher class and caste groups. One of the example would be form the Patan VDC where around 10-15 thousand people live. Within it around 5-7 thousand are Dalit communities. In this village the position of the Bhawans and Chettries are very better off compared to Dalits which means around 50% people are worse off. Society here is very discriminate, unequal, suppressed and exploited by bhawans and chettries, from generations. Resource distribution, development programs and job opportunities are influenced and centralized by certain high class people. In the name of cultivable land, only 200 hectare are available at this village where some hold only 1 Ropani per Dalit family and others don't have any. having limited and skewed land distribution, Dalit communities are compelled to become Haliyas and Kaliyas in the village. here Dalits are not allowed to enter into temples, take direct water from source (untouchable) and many more limitations and prohibitions. Around 70% of the Dalits from this district are compelled to work in India to sustain their livelihood.

According to the study the average family size of Haliya/Khaliya is 5-12 members. Some become Haliya to repay the loan other to pay the interest of the loan. Majority of the loan is related for the household expenses like daily livelihood, marriage, to buy equipments etc. Their labor in monetary terms is Rs 60 for male and Rs 50 for female. And their interest rate of the loan is between 3-5%. So, even working for whole day for the land lord, it's hard to repay the loan and interests. Bhim Bi.Ka.is one of them who became lifelong Haliya just to repay the loan of only Rs 2200. Even after death of Bhim Bi.Ka, his son became haliya for 7 years to repay the loan. Haliyas are also not allowed to work outside the landlord. Haliyas are year round busy on hard work. During Kartik, Mansir, Paush, Haliyas put the seed of wheat and get the rice from the landlord. In Magh, Falgun, they cut the woods and timbers for the landlord. And in Baishak, Jestha, they harvest wheat and during ashad, shrawan they put the seed of rice. And during kartik, mansir, they harvest rice. But some are able to work on other sectors as some cultivation is seasonal and they earn extra income. If they involved in cultivation and harvesting of these crops, in return they get 8-9 manas of rice, wheat, millets etc. Many of the Haliyas of Baitarii are in the position of food crisis. They work for whole day and in return they get 2-5 mana and some get 4-6 kg of rice or wheat or maize.

Not only majority but everyone studied sample for this research are from poor families who have hard times every day. Majority of Haliya don't have land. Some of them have only the house but not land and very little have low grade of land which is given by landlord after fighting. Even there are cases where poor family members went to abroad to earn money and the small amount of money which is sent to their families in Nepal, it was taken by the land lord saying that "your father had took the loan so you have to pay it". There are even conflicts on the utilizations of land. One case where one is working on the same land from generations and the other come to clam the land, saying that it's their forefather's land. And most of cases end on without proper solution, the individual do not get the labor charge nor they gets the land to work on. Some are so suppressed that they are living in injustice. Bir Bahadur Bi. Ka. was a Haliya from Musuriya VDC whose wife was raped by the son of the landlord when Bir Bahadur was working at landlord's house. Due to afraid of landlord, Bir Bahadur was unable to speak out the incident and was compelled to keep quite. After Haliya movement, he is living with his family and opened a small shop which sustains their livelihood. Similarly, Juthea Bi.Ka is a Haliya from Muauriya who became handicapped while working in landlord's field. He lost his leg and was thrown out of the landlord's home because he was no more workable now. Nowadays, he used to look after the children of neighbor and sustaining himself.

Women Haliyas/Kaliyas situations are also miserable. There are many cases seen in which alcoholic males bet their wife, polygamy marriages etc. One family form the Chaumala VDC case was, Basanti Bi.Ka who has 4 sons and is a widow whose marriage was done at the age of 14. Her husband died of AIDS. When husband was alive, he was very alcoholic and spends all the earnings in Alcohol. Even he used to drink alcohol by taking loans. When all the people from village left to trust him, he is compelled to go to India to earn money. During his stay in India also he used to drink alcohol and lastly became infected by AIDS. In this way, when he returned, he also infected to her wife. And after 5 years, he died. so, she and her children are compelled to repay the loan of her husband and are continuously at hard work. In the same village another women, Kamala Nepali is also a widow whose husband died just after 5 months of their marriage. She has no children and hers parents also. She lives alone. In village, many of the villagers called him a whore and take her as a sign of a bad luck. Nowadays she sleeps where she works. Similarly, Ratna Tamata is a freed Haliya whose husband is death. Her family size is 10 and has a hard time for their livelihood. Due to hard ship, her son and daughter-in-law start to

live and work in India and tell she is alone now. She says if there was some kind of work opportunities then her children won't have to go out for work and she wouldn't be alone now. So with having children also parents are compelled to live alone. Children's statuses are also same. many of the families are not able to afford the school fees. Among them, Kasha Bhull's son dev Bhull, who left home at the age of 10 and went to India to work to sustain the family expenses. Kasha Bhull told "if government guaranteed the education of these children then they won't have to go to abroad for work".

All these time and pressure had exploited into a subaltern movement at the central level as a "Haliya movement" and on 2065/4/21 Nepal government declared the abolition of loan of every Haliya. but unfortunately many of the field studies revealed that even being free from Haliya system they are not getting any better off. There are people working as Haliya form 2 generation like Dev Ram Wad from Durga Bhawani VDC. So even after declaration of Haliya independence and formation of landless commission, Dev Ram is continuously plowing the land. He hasn't received any support and actions. Even some people are lucky enough to repay the loan like Lal Bahadur Sarki from Siva Nagar. After repaying the loan he migrated to Terai. Even being lucky in able to repay his loan, he is not able to rehabilitate himself. Still in Terai, he is working in other's land for his livelihood. He is living the life somewhat in a Haliya way, still. Some have skills like Badura Sarkhi from Bazang, who have skills on metal works but unable to work due to limited finance and other resources. He is uneducated, which limits his access in organizational and political level services.

Besides landlords, many other people have different problems related to land issues. Khadka Singh Aaugi's family in Dhangadi district is one of them whose land is being constantly cut off by the flood of Mohana River since 2043. Every year, tons of siltation by the river decreases the soil's productivity which is affecting his 11 member family size's livelihood. People's war during Maoist revolutions also influenced these landless peoples. During the war between Maoist and Nepal government, Maoist kidnapped Jamuna Bi. Ka. of Doti district for 6 months to recruit in the Maoist party. By this incident, she is disturbed and displaced and hadn't even addressed by the state.

B. Success Case Studies

Case study no. 1

Gomati Sarki becomes a source of campaign

Gomati Devi Sarki, 32 years old women belongs to Dalit community lives in Dhangadhi municipality 6 Jali kailali. She has small family with 5 members including husband 2 daughters and one son. Before her involvement in RDN Nepal she was limited in household activities. As already community empowerment activities had been launched by RDN. RDN Nepal decided to form a Haliya Rights Form in her community. Since the time, RDN Nepal conducted awareness workshop, Rights Based Approach (RBA) training and training on equitable planning & budgeting, Gomati became active. Because of her membership in that group, she was also trained and encouraged to fight against social dogmas and discriminatory practice.

Now a days she has leading role to influence the Dalit issues in different government as well as non government agencies. She has become a member of school management committee of shree Basudevi higher secondary school which is near to her community.

Gomati has also representation in different institutions like district member of RDN Nepal Kailali, treasurer of Forum for Rural Dalit (FORDA) Nepal and treasurer of child development center. She is not only able to claim for her rights but also empowering to the community people against social issue. She further tells, "RDN Nepal has become a bridge for our rights in which we have got support to fight against social discriminatory practice."

Case study no. 2

Budget was allocated through VDC Council to Badi Community

Badi community has been taken as resource of entertainment for many years in Nepalese society. They are few in number in the context of Nepal. Especially they are found in some districts (Dang, Salyan, Bardia, Kailali and Kanchanpur) of Nepal. Their main occupations are to sing dance and involve in sexual intercourse. As the same way, 42 families of Badi community are living in Krishnapur VDC-2 in Kanchanpur under the same provision .Their settlement is near Suklaphata wild life reserve. They are landless and don't have access in natural resources as well as decision making process.

About 90 person including male and female of that community go one door to another door demanding daily needed basic things. They are living in riverside. Last year during the rainy season, the landside destroyed their land and houses.

In that place, Rastriya Dalit Network (RDN) Nepal formed people organization uniting the Badi community. The people organization was trained on rights, advocacy, planning and budgeting etc. RDN Nepal also encouraged them to search their rights in concerned agencies. As a result, they coordinated with village development committee, local leaders of different political parties.

Ultimately the member of people organized jointly gave pressure in VDC secretary through delegation to allocate the budget for their community development. VDC council has allocated Rs.4, 30,000 for Badi community. They have decided to make dam (TAT BANDHAN) from that amount to ensure safe and safeties from flood coming in rainy season. Chairperson of that people organization (Haliya rights forum) Ms.Dura Devi Kumal further said, " Badi community is back warded and marginalized due to the negligence of state for many years but RDN Nepal has provided us courage as well as contributed us to get our rights."

Case study no. 3

Haliya became vice president in community forestry

Haliya Janga Bdr.sunar was born in Mannakapadi VDC-4 Doti in 2015. Due to the poverty and landlessness, he was migrated in Masuriya VDC-1 kailali thinking that was to easy provide education, food to children as well as family members. He has small family with 3 sons and 1 daughter including his wife. Haliya Janga Bahadur. was suppressed and oppressed. He expressed his views that he didn't have any support during his suppression period.

Rastriya Dalit Network (RDN) Nepal formed Haliya Rights forum in Masuriya VDC on Bhadra 2067. He became a member of that group. He knew a lot of things about his rights and advocacy. When he was trained on awareness, his capacity was built due to the participation in different training, workshops etc. He was encouraged and empowered to ensure the participants of Dalit community. Now he has elected as vice president of Hariyali community forestry Masuriya Kailali.

After his involvement in that community forestry, he raised voice for Dalit rights. Now Dalits are gelling firewood, timber and grass in low price then others through the decision of that community forestry users group (CFUG). He says, "I am very proud myself getting opportunity for social service and be pioneer in community forestry."

Case study no. 4

Advocacy Initiative ensured Dalit participation.

After the declaration of Haliya emancipation by government of Nepal Tula Devi B.K and her husband both went to India for employment migrating from Doti. Her husband worked as watchman and earned some amount of money. Then they thought as if they should return back to Nepal except being slave to another country. When they reached in Dhangadhi from India Tula thought that no alternative going to Doti without living in Kailali so she motivated her husband staying in chaumala VDC.

Finally Tula made small cottage in non registered land in chaumala VDC-2 Kailali. Both husband and wife worked hard as labor to be bread winner. After sometimes, her husband again went to India. Tula didn't know about Dalit rights before the formation of Haliya rights forum by RDN Nepal in her community. She was encouraged to claim about Dalit rights through awareness workshop conducted in that village. She was highly motivated creating advocacy plan for fighting against social dogmas and social discriminatory practice. Haliya rights forum took delegation in shree Basndevi primary school for the proportional representation of Dalit community in that school management committee. After this initiative, she was elected as member of that committee.

Now Dalit children are getting Scholarship regularly. Dalit students are freely admitted in that school. She has active role in decision making process of that school management committee. Now she says, "I am proud of my role and increase the number of school going rate of Dalit children". She further tells that thanks to RDN Nepal showing the way for Dalit rights."

Case study no. 5

Haliya Empowerment and the meaningful campaign

Patan VDC lies in Baitadi district. Although it is historical place and beautiful surrounding in the context of environmental point of view, Landlessness caste discrimination and untouchability as well as other social discriminatory practices (Haliya, Khaiya and Doli system etc) are mostly found in that VDC among the people of Dalit community .

After the context analysis, Rastriya Dalit Network (RDN) Nepal formed Haliya right forum to empower the Dalits, Haliya, and Khaiyas for their rights. This people organization had been formed under empowering Dalits for rights and Inclusion project conduction in 9 districts of far western region.

RDN Nepal specially organized awareness workshop, RBA training and conducted many discussion and interaction programs in that community with a view to aware Dalits, increase their representation in different government and non government agencies as well as increase their access in natural resources. People of that group were motivated to get their rights ensuring the accountability and responsibility of government mechanism, political parties etc.

They thought that they should at first discuss with political mechanism of VDC level. Following this process they submitted memorandum to VDC secretary to allocate the VDC level budget in the favor of Haliya through VDC council. They kept their demands to submitting the memorandum on 29 December, 2010. Considering their demands, VDC secretary called meeting of local political mechanism including Haliya representatives. Total 4 person from Haliya community took part that meeting.

The meeting passed the agendas to fulfill their demand mentioned in submitted memorandum like to ensure their participation

in VDC council and allocate the VDC budget to conduct the vocational training (skill development training). As per the agreement between Haliya rights forum and political mechanism, one Haliya representative was called /participated in VDC council held on 12 January, 2011. But no longer, the voice of Haliya wasn't listened. Then Haliyas returned back showing dissatisfaction. They again held community meeting and prepared advocacy plan. On second day of VDC council, total 168 Haliyas went to VDC council with slogan, rally, ultimately they again submitted memorandum. From the initiative, VDC council showed the commitment to fulfill their demands of Haliya rights forum. Mr. Harish Bhul, President of Haliya Rights forum says "If the VDC council doesn't fulfill our demand, we will not stop the campaign and catch the proper way to achieve our goal."

Case study no. 6

Dila Ram, a Haliya of NRs 10000

Dilaram Lawad is a Haliya. He is the permanent resident of Durgabhawani VDC-7, Belani. Mr Lawad is living with 9 family members including 2 son, one daughter, two brothers, one wife and parent. He has been working as a Haliya for Rajmati Rawat, permanent resident of same VDC since 10 year to pay back the loan of Rs 10000. He took that loan to solve the household problem 10 years ago assuring the landlord to plough for him. With that condition, Lawad is ploughing and cutting firewood, his wife is working field, collecting grass etc. Lawad does not have single land in his ownership. His house is built in others land. He is solely landless. He is struggling to solve the problem of hand to mouth for a whole life.

His children and brothers go to the school. But he is not able to provide them teaching materials and dress as such. So he sent his brothers to work in India. He gets 2 mana maize, rice or Dal per for working whole day in landlords house. This amount is not sufficient to feed his family. So sometime they stay hunger because of the lack of food. He has been continuously ploughing for the landlord after the great announcement of emancipation of Haliya and formation of landless commission by the government. This is the ground reality of Haliya in far western region.

Case study no. 7

Two Ropani of land, bondage for two generation

Dev Ram Od inhabitant of Durgabhawani VDC-4 Kulein is a Haliya. He has a small family of five members including two sons, one daughter and one wife. He has been working as Haliya for Mr. Nawa Raj Joshi and Ganesh Pujara of same VDC since two generations. Before two generation, Mani Ram Od (Grand Father of Dev Ram Od) got that two ropani of land from those landlords in the cost of being Haliya. But this land is not in his ownership. Now he works in the landlord's land to plough, cutting firewood and others hard works. His wife also works with him for the same landlords with soft works.

Mr. Od is really a landless. He got about 3 kilo of wheat in return of working in land of landlords which is not sufficient to feed his family. His children go to the school but he has problems to provide them necessary materials for them. The main worry with him when he wakes up in the morning is how to solve the hand to mouth problem for that day. He said, "There are many example of not having sufficient food in my life". It is to be noted that it's been more than 5 years of emancipation of Haliya and formation of commission for landless. But he is continuously ploughing in the land of landlords.

Case study no. 8

Bhagirathi Tamata: disable and widow

Bhagirathi Tamata is a widow with disability. She lives in Durgabhawani-2, Bakurali. She is a blind women and she has one disable daughter. Her husband died 10 years ago. She does not have a single piece of land. Most of the time, she passes her days without having any food. She said "I do not need more land and property rather than vision from eyes". She does not have any income rather than widow and disability allowance from the VDC. But this is not sufficient to fulfill her minimum requirement also. According to her there is nobody to listen her pain in this state.

Case study no. 9

Some relief from District Administration Office.

Bir Bahadur Tiruwa is a freed Haliya. He is from Durgabhawani-5, Dudari. He is living with 7 family members including 3 son, one daughter and wife. His father took NRs. 6665 loan from the landlord. Because of that loan, his father was a Haliya in the landlord's house. After the death of his father, he needed to follow the same job. He continued that job for more than five years. When he knew about the announcement of emancipation of Haliya by the government, he submitted a case to the district administration office in

Baitadi to get the wage of his labor. The office declared him free from the loan. Now he is no more Haliya. Now he is satisfied with his income and being able to serve his family happily. Now he participate in every rally, meetings and other program related to the Haliya issues and raise the voice loudly for the emancipation of his others friends.

Case study no. 10

Before and after the emancipation

Dali Ram Bhul 60 is living in Patan-9 with his family that includes five members. He has been working as Haliya for the landlords Mr. Ganesh Singh Bhandari of same ward since 12 year. He had to work hardly almost 12 hours a day. He used to get 6 kg paddy and 5 kg wheat for one day he worked in his field. He was Haliya there for only one ropani of land. After the announcement of emancipation of Haliya, the landlords returned that land from him and he stopped to be Haliya for landlord. Then he did not get any source of livelihood. According to his wife he is now in India to sustain his livelihood.

Case study no. 11

Situation of Haliya Movement in district and VDC level

During the period of survey, most of the Haliya people show their unknowingness about the Haliya movement. So RDN Baitadi organized a VDC level awareness workshop in Patan VDC. Then the movement was also started in this region. As a result one Haliya became free from the bondage of landlord. By this the movement became more effective. Now they sent memorandum to the prime minister through the VDC.

Now we are creating pressure to the local government by collecting the statistics of Haliya in this area. We have formed Haliya Right forum with 9 people and back supporting them on advocating the cases, writing off debt and awareness to the community. The following are the issues that forum is rising nowadays with local government.

- Representation of Haliya in every policy formation in local level.
- Create environment to implement the rules and law in favor of Dalit.
- Strongly implement the agreement conducted between the government and Haliya.

Case study no. 12

Dhana Bhul: Journey from Haliya to Khaliya

Dhana Bhul 29 is a member of Haliya family. She has two children. Her husband died in 2058. After the death of her husband, she faced great problem to solve day to day problem. Her husband was a Haliya in the nearby neighbor house. After his death she started to work as a Khaliya in the same landlord's house. She used to get 5 kg paddy per day for her work. This was not sufficient to feed her children. Because of the economic problem, she could not send her children to the school.

After the announcement of emancipation of Haliya, women development office provided her training to make Dan (Thick carpet). Now she used to make Dan and usually she sells one Dan in about 5000 to 10000. With the income of this she is able to send her children to the school and she is happy with this income.

Case study no. 13

Situation of Haliya children

The situation of Haliya children in this Patan VDC is very weak. The government has announced he emancipation of Haliya but still they have not assured the education facilities to these children. Because of the problem to pay school fee and necessary stationeries, Haliya children are not going to the school. Ten year child, son of Kashi Bhul, has gone to India to earn money to support his family. This is not an only case in this area. Most of the Haliya children have gone to India in search of job because their parent cannot support them for their study. Kashi Bhul said "If the government does the necessary arrangement to these children for their study, they would not go to India for labor job."

Case study no. 14

Range Sarki: a collective picture of Bajhang

Range Sarki is a Haliya living in Bhatekhole VDC-2, Bajhang. There is not any alternative option with him to sustain his livelihood a part from being Haliya of landlords. He has the responsibility to serve the family of five members. Although the Haliya have been

announced free by the government, but he is still ploughing in the land of landlord to pay the interest of NRs 12000 loan that he took. He does not have land and home in his name.

He requested the landlord to emancipate him from the Haliya citing the government announcement of freed Haliya. But the landlord pressured him to pay back his 12000 principal amounts. But he could not return back that amount at that time. The landlord changed his behavior as he used to do in the past. So Range went to India to earn that amount of money. Now his wife is working in the landlord's land until he return back from India with that amount of money. She was worrying about the time period how long she has to work for landlord. She said, "I do not know how long I have to work for him."

Case study no. 15

Mohan Lal Sarki: struggling for liberty.....

Mohan Lal Sarki is a leader of Haliya in Bajhang. He is 39 and living with 5 family members. He used to work as Haliya in the house of Netra Bahadur Kathayat in the past 10 years. Then he became organized in the Haliya movement in Chainpur. He worked as the chairperson of district Haliya Mukti Samaj. He used to work for the organization in his leisure time. Most of the time, he used to work in the land of landlord. He said, "I really impressed from to be free from Haliya when I participated in awareness campaign and different types of district level workshops."

He used to work in landlords land because the landlords gave the words to give him some land and small house. When the landlord knew that he was involving in Haliya movement, he threatened Mohan Lal not to join the movement. In the Kartik 25 of last year, when he returned back from Kathmandu being participated in the nationwide movement, he scold him and removed him from the Haliya not providing any economic support to him. Then he went to District Administration Office submitting the case against Netra Bahadure. For this he took the legal support from District Haliya Mukti Samaj. Then the DAO called the landlords and this case is in the process of investigation.

Legal Provisions against Labor Discrimination

International Provisions

The ILO Convention No. 29, concerning forced labor (Forced Labor Convention or FLC) was adopted by the General Conference of the International Labor Organization at its fourteenth session on June 28, 1930. In accordance with Article 28, the Convention entered into force from May 1, 1932. Nepal ratified this convention in 2001.

According to this Convention no person should be required to perform forced labor which is defined as “all work or service which is exacted from any person under the menace of any penalty and for which the said person has not offered himself voluntarily” Article 2, FLC. The practices of forcing Dalits to perform certain tasks under the threat of sociocultural and economic penalties fall under the scope of this convention.

The ILO Convention No. 111, known as Discrimination (Employment and Occupation) Convention, 1958 pertains to discrimination in respect of employment and occupation, which was adopted by the General Conference of the ILO at its forty second session on June 25, 1958. In accordance with Article 8, the Convention entered into force from June 15, 1960. This Convention was ratified by Nepal in 1974.

Convention No 111 is the most comprehensive instrument of the ILO against discrimination in employment and occupation. The Convention defines the term “discrimination” as “Any distinction, exclusion or preference made on the basis of race, color, sex, religion, political opinion, national extraction or social origin, which has the effect of nullifying or impairing equality of opportunity or treatment in employment or occupation” (Article 1, Convention No. 111). Because of the inclusion of the term “social origin” Dalits are clearly included under the scope of the Convention. For example, groups of various social origins are associated with various specific jobs. While some that are associated with higher caste groups are considered superior, others associated with lower caste groups are considered inferior. This has created a social stratification system which is an obstacle to equal opportunity and hence a violation of the ILO Convention 111.

In addition to these ILO conventions there are a number of other conventions and declarations that are of relevance to the present context. Firstly there is the slavery Convention of 1926 for which the League of Nations was invested with certain duties and functions and which was amended by a UN Protocol of 1953. Secondly, the Slavery Convention was augmented by the conclusion of a UN supplementary convention designed to intensify national as well as international efforts towards the abolition of slavery, the slave trade and institutions and practices similar to slavery as the “status or condition of a person over whom any or all of the powers attaching to the right of ownership are exercised” (Article 1).

The Supplementary Convention of 1956 extended the definition a bit further : Slavery is the status or condition of a person over whom any or all of the powers attaching to the right of ownership are exercised, and “slave” means a person in such condition or status (Article 7, Supplementary Convention on the Abolition of Slavery, the Slave Trade, and Institutions and Practices Similar to Slavery). Article 1 of the Supplementary convention states:

Each of the States Parties to this convention shall take all practicable and necessary legislative and other measures to bring about progressively and as soon as possible the complete abolition or abandonment of the following institutions and practices, where they still exist and whether or not they are covered by the definition of slavery contained in article 1 of the Slavery Convention signed at Geneva on 25 September 1926:

- (a) Debt bondage, that is to say, the status or condition arising from a pledge by a debtor of his personal services or of those of a person under his control as security for a debt, if the value of those services as reasonably assessed is not applied towards the liquidation of the debt or the length and nature of those services are not respectively limited and defined:

- (b) Serfdom, that is to say, the condition or status of a tenant who is by law, custom or agreement bound to live and labor on land belonging to another person and to render some determinate service to such other person, whether for reward or not, and is not free to change his status:
- (c) Any institution or practice whereby a child or young person under the age of 18 years, is delivered by either of both of his natural parents or by his guardian to another person, whether for reward or not, with a view to the exploitation of the child or young person or of his labor:

These institutions and practices to the extent they exist in Nepal fall within the preview of this Supplementary Convention. Nepal became a Party to his Supplementary Convention in 1963.

The International Convention on the Elimination of All forms of Racial Discrimination (ICERD) was adopted and opened for signature and ratification by General Assembly resolution 2106 (XX) of 21 December 1965. It has been in force since 1969. Nepal ratified the Convention in 1971. Article I (1) of the Convention defines the term “racial discrimination” as “any distinction, exclusion, restriction or preference based on race, color, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life”, In the recent 61st session of the UN committee on the Elimination of Racial Discrimination (CERD) (August 2002) committee Members heard testimonies from many affected groups. The South Asian NGO representatives put emphasis on the argument that caste discrimination was an important form of descent based discrimination and thus it falls within the definition of racial discrimination and thus under the scope of the ICERD. Thus if Dalit are discriminated against in the work place or are not able to choose occupations of their choice just because of their descent, forced labor and labor discrimination also fall under fall under the purview of this Convention.

Many of other Conventions are also of relevant the present context. However, the ones mentioned above are of more direct relevance. In addition, there are also many Declarations whose relevance can be ascertained in the context of forced labor and labor discrimination against Dalit. To mention a few The ILO Declaration of Philadelphia states “all human beings, irrespective of race, creed or sex, have the right to pursue both their material well-being and their spiritual development in conditions of freedom and dignity, of economic security and equal opportunity” (Cited in ILO/Nepal, 2002). The 1998 ILO Declaration on Fundamental Principles and rights at Work “restates the commitment of ILO members to pursue the elimination of discrimination in the world of Work” (ibid). ILO’s decent Work agenda and the Global Compact of the UN launched in 1999 are also important development relevant to the present context.

Domestic provision

The right to enjoy human rights without discrimination is one of the fundamental principles, underlying the Nepalese legal system. The Interim Constitution of Nepal 2063 [hereinafter referred to as “Constitution”, fundamental law of the country, explicitly guarantees the norms of equality in the legal system. The arrangement of the Constitution in relation to protection of Human Rights calls for moral as well as legal sanctions.

These arrangements are guidelines set out by the Constitution for the State to be fulfilled. Under these provisions the Constitution envisages certain goals and directions to be achieved by the country. Such provisions viz., those mentioned in the Preamble and Part IV of the Constitution i.e., the Directive Principles and Policies of the State, though may not be enforceable at the courts of law, do impose a moral obligation upon the State to apply certain standard in the process of governance. The Preamble of the Interim Constitution of Nepal, 2063 prescribes justice to all citizens, classifying justice into three categories i.e. social, political and economic. Social justice implies that all citizens must be treated equally irrespective of their status in society and to eliminate all types of social inequalities. Political justice entitles the enjoyment of fruits of democracy through wider participation of the people in the governance of the country by way of decentralization and to promote general welfare. Economic justice requires the making of arrangements for equitable distribution of economic gains and by preventing economic exploitation of any class or individual. The fundamental norm of the Universal Declaration of Human Rights i.e., “All human beings are born free and equal in dignity and rights” has been accepted by the Nepalese Constitution by “the guarantee of basic human rights to every citizen” (Preamble of the Constitution). The above stated words amply reflect the intensity of attachment of human rights in the context of Nepalese legal system. Directive Principles and Policies of the State outline the fundamental guidelines for the State, which it must strive to accomplish. Article 25 (3) of the Constitution sets the social objective of the State, seeking to establish and develop them on the foundation of justice and morality, a healthy social life by elimination all types of social and economic inequalities and establishing harmony amongst the various castes, tribes, religions, languages, races and communities.

To transform the afore mentioned themes of moral sanctions into reality, several provisions have been developed in the form of legislative instruments for fulfilling obligations concerning elimination of caste. The prohibition of caste discrimination is one of the most fundamental principles set in the Nepalese legal system. These legal provisions may be categorized into two groups’ viz., constitutional and legislative.

Constitutional Provisions

Right to Freedom:

- (1) Every person shall have the right to live with dignity, and no law shall be made which provides for capital punishment.
- (2) No person shall be deprived of his/her personal liberty saves in accordance with law.
- (3) Every citizen shall have the following freedoms:
 - (a) Freedom of opinion and expression;
 - (b) Freedom to assemble peaceably and without arms;
 - (c) Freedom to form political party or organizations;
 - (d) Freedom to form unions and associations;
 - (e) Freedom to move and reside in any part of Nepal; and
 - (f) Freedom to practice any profession, or to carry on any occupation, industry, or trade. Provided that,
 - (1) Nothing in sub-clause (a) shall be deemed to prevent the making of laws to impose reasonable restrictions on any act which may undermine the sovereignty and integrity of Nepal, or which may jeopardize the harmonious relations subsisting among the peoples of various castes, tribes, religion or communities, or on any act of defamation, contempt of court or incitement to an offence; or on any act which may be contrary to decent public behavior or morality.
 - (2) Nothing in sub-clause (b) shall be deemed to prevent the making of laws to impose reasonable restrictions on any act which may undermine the sovereignty, integrity or law and order situation of Nepal.
 - (3) Nothing in sub-clauses (c) and (d) shall be deemed to prevent the making of laws to impose reasonable restrictions on any act which may undermine the sovereignty and integrity of Nepal, which may jeopardize the harmonious relations subsisting among the peoples of various castes, tribes religion or communities, which may 6 instigate violence, or which may be contrary to public morality.
 - (4) Nothing in sub-clause (e) shall be deemed to prevent the making of laws which are in the interest of the general public, or which are made to impose reasonable restrictions on any act which may jeopardize the harmonious relations subsisting among the peoples of various castes, tribes, religion or communities.
 - (5) Nothing in sub-clause (f) shall be deemed to prevent the making of laws to impose restriction on any act which may be contrary to public health or morality, to confer on the State the exclusive right to undertake specific industries, businesses or services; or to impose any condition or qualification for carrying on any industry, trade, profession or occupation.

Right to Equality:

- (1) All citizens shall be equal before the law. No person shall be denied the equal protection of the laws.
- (2) No discrimination shall be made against any citizen in the application of general laws on grounds of religion, race, sex, caste, tribe, origin, language or ideological conviction or any of these.
- (3) The State shall not discriminate among citizens on grounds of religion, race, caste, tribe, sex, origin, language or ideological conviction or any of these. Provided that nothing shall be deemed to prevent the making of special provisions by law for the protection, empowerment or advancement of the interests of women, Dalit, indigenous ethnic tribes, Madeshi, or peasants, laborers or those who belong to a class which is economically, socially or culturally backward and children, the aged, disabled and those who are physically or mentally incapacitated.
- (4) No discrimination in regard to remuneration and social security shall be made between men and women for the same work.

Right against Untouchability and Racial Discrimination:

- (1) No person shall, on the ground of caste, descent, community or occupation, be subject to racial discrimination and untouchability of any form. Such a discriminating act shall be liable to punishment and the victim shall be entitled to the compensation as provided by the law.
- (2) No person shall, on the ground of caste or tribe, be deprived of the use of public services, conveniences or utilities, or be denied access to any public place, or public religious places, or be denied to perform any religious act.
- (3) No person belonging to any particular caste or tribe shall, while producing or distributing any goods, services or conveniences, be prevented to purchase or acquire such goods, services or conveniences; or no such goods, services or conveniences shall be sold or distributed only to a person belonging to a particular caste or tribe.

- (4) No one shall be allowed to demonstrate superiority or inferiority of any person or a group of persons belonging to any caste, tribe or origin; to justify social discrimination on the basis of cast and tribe, or to disseminate ideas based on caste superiority or hatred; or to encourage caste discrimination in any form.

Legislative Provisions

The Treaty Act, 1990, under section 9, explicitly guarantees the implementation of the Convention or Treaty to which Nepal is a party. Section 9 (1) of the Act provides that “in case the provision of a treaty, to which the Kingdom of Nepal or His Majesty’s Government [hereinafter “HMG”] has become a Party following its ratification, accession, acceptance, or approval by the Parliament, conflicts with the provisions of current laws, the latter shall be held invalid to the extent of such conflict for the purpose of that treaty, and the provisions of the treaty shall be applicable in that connection as law of Nepal”. In other words, in case of contradiction in the provisions of the treaty and the national law(s), the arrangement made by the treaty prevails. For this reason, the government is bound to fulfill the obligation(s) created by the UN and ILO Conventions mentioned earlier.

The Civil Liberties Act, 1954 guarantees the right to equality and equal protection of the law in appointment to the civil service, prohibiting any restrictions against any citizen on the basis of religion, race, sex, caste or any of these. The Act has also provides grounds for affirmative actions for the socially and economically backward communities.

The citizens Right Act, 1970 imposes restrictions on forced employment, which means that no person shall be employed or told to perform jobs against his/her wishes. It also imposes restriction on the employment of children below 14 years of age in any factory or mine or in any work involving risk.

The Legal Aid Act 1998 seeks to apply the principle of equal justice for the socially and economically unprivileged and other disadvantaged groups by providing necessary legal aid to these people. This Act was enacted in compliance with the constitutional obligation created by Article 26 (14) i.e., to pursue a policy of providing free legal aid to indigent persons for their legal representation in keeping with the principle of the rule of law. The Central Legal Aid Committee at the capital and the District Legal Aid Committees at the district levels are the two administrative limbs created by the Legal Aid Act to administer legal aid services.

The Local Self-Governance Act 1999 (LSGA) to institutionalize the process of development through wider participation including that of the Dalit communities. The LSGA, under sections 8 (2) @ and 172 (2) (e), calls for the nomination of women, individuals from socially and economically backward groups including Dalit. The LSGA requires local bodies to undertake activities for the benefit of women, backward communities, disabled persons etc. For example, the Village Development Committee and Municipality while formulating their respective plans are required to give priority to the projects providing direct benefits to the women as well as backward groups. It may be noted that none of these legislations and the Constitution itself use the term “Dalit”. Rather terms such as “backward classes”, “downtrodden”, “disadvantaged groups”, etc are used.

Despite these International Conventions and domestic constitutional and legislative measures, the practice of casteism is still pervasive. As will be shown also by this study in the context of discrimination in the world of work, the ideology of caste still operates, for the large segments of the population, as the basis for social relationship and intercourse. The Dalit are vulnerable to caste-based discriminations mostly in the rural areas of the country due to the remoteness, illiteracy, lack of legal awareness, ignorance as well as traditionally conceived caste ideology.

About Rastrya Dalit Network (RDN) and its Projects

A good practice on Haliya right movement in Nepal.

- Ganesh B.K. 'Deulyal'
Chairperson, RDN Nepal

1) Context

The Haliya pratha (system/mal Practice) is agrarian bonded labor. Haliyas or bonded laborers are people who take loan from landlords (money lenders) at exorbitant interest rates. While they must pay back the principal, they and their family are required to pay in labor and services against the interests. They remain ploughmen and their family bonded laborer until the loan is repaid, which is as difficult as coming out of a deadly swamp. This kind of mal practice oftenly found in 9 districts of far western part of Nepal. Especially 97% bonded labors (Haliyas) are from Dalit community according to the record of different survey who are facing caste based discrimination. In the human rights prospective, it is regarded as social injustice. Statistics on Haliya, Khaliya etc. are not exact and also very much debated. It differs according to sources. Based on sample studies by RDN Nepal in 800 HHs of Bajhang, Baitadi, Darchula, Darchula and Doti, it was estimated about 60,000 Haliya in Far Western and Mid Western Region of Nepal. The study pointed out three kinds of Haliyas that are due to loan, land and tradition (cultures and norms) respectively. The study undertaken by NNDWSWO and LWF (2004) projected about 5% of Dalit population (equal to 15000) in Far Western Region of Nepal. Considering the major problems of Haliya, It was found that 96% of the respondents were feeling caste discrimination in their locality in this far western region. Almost 70% people had land, which could support only for three months. Only five% people had food sufficiency up to 10 to 12 months. Bajura was found very week in food sufficiency with 98% with food sufficient for less than three months.

2) Description of the Practice

In this regards, Rastrya Dalit Network (RDN) Nepal which is the first Dalit organisation working on Haliya issues initiated to conduct Haliya rights movement from far western part of Nepal. The main objective of the campaign/ practice was to eliminate the caste based discrimination empowering bonded labors for establishing the equitable society and social dignity. The target groups of the initiative were to Dalit communities especially Haliyas and Khaliyas. The campaign was launched ensuring the active participation of bonded labor as well as getting the mass solidarity of other civil movements related to human rights, land rihts, Kamaiya rights, journalists, layers, political parties etc. The duration of the movement remained last 10 years.

3) Legal & institutional framework of the practice

After the restoration of multry party democracy in 2046 B.S. most of the donor agencies, UN mechanism, political parties, and human rights organizations enhanced their attention towards improve the social and political status of poor, vulnerable and socially excluded (PVSE) people in the community. On the other hand, some policy and procedures had been entitled in the favor of Haliya. It was possible to fight against the system of bonded labor catching the conviction of ILO 169 as well as different treaties of United Nations (UN). It is fact that recent political achievement was materialized by Comprehensive Peace Agreement 2006 and Interim Constitution 2007. The background of this documents are decade's violent conflict (1996-2006) (also called as People's War) and People Popular Movement II of 2006. Really the practice has met the criteria of non-discrimination, equality, and inclusion of target group.

4) Implementation of the Practice

The issues of Haliya raised in Community Literacy Program (CLP) through reflect class in Ganshpur VDC of Dadeldhura district in 2058 B.S conducted by RDN Nepal concentrated on daily wages of Haliya by the medium of participatory approach and finally Haliya in the

community level were convinced to unite. The discussion in reflect class created mass conscientization/awareness to free from landlord and discussion made with the landlord. RDN Nepal prepared the strategy of Haliya rights movement learning the best practices from Kamaiya movement which was model of this initiative. RDN conducted sampling survey in 800 HHs of Bajhang, Dadeldhura, Baitadi, Darchula and Doti district in close coordination with Community Self Reliance Center (CSRC). From the achieved information of that survey, Haliya issues tried to be nationalized and influenced in policy level. The seminar, workshops and interaction programs were held in the district level to highlight the current emerging issues of Haliya. RDN Nepal organized first national level Haliya conference in Dadeldhura in 2062 B.S. and formed their own people organizations (Central Haliya Rights Forum) ensuring the representation of Haliyas from different districts of far western part of Nepal. RDN Nepal also formed 9 district level Haliya rights forums in far western region. It also mobilized Untouchably Crime Watch Centers (UCWCs) to provide legal support and law suit to Haliyas which had been formed by RDN in 9 districts of far western region. The capacity of those networks had been strengthened through meetings, caravan etc. After linking up the local level issues to districts and region, RDN Nepal moved its strategy to discuss with policy makers in Kathmandu. During these periods, dozens of interaction programs, workshops were also held with the major stakeholders to influence the issues in the policy level. Writ in two times had been registered to Supreme Court against this system by RDN Nepal as well as others. Finally the court decided it in the favor of Haliya. RDN Nepal empowered Haiyas to claim for their rights. RDN Nepal also linked the Haliya rights movements with land rights movements and human rights in close coordination and collaboration with national land rights concern group and human rights alliance which are alliance of more than 1000 people organizations in the country. The main objective of the alliance was to achieve the mass solidarity to influence the issues in the policy level. RDN also itself made Haliya rights issues as a part of Dalit rights campaign which was launched all over the country since 2001 A.D. to till date. This movement reached in rationale conclusion due to the representation of RDN board members (9 board members elected as CA member and central chairperson himself nominated in commission) in CA and High Level Commission for Scientific Land Reform.

Beside RDN intervention, the initiation of Bhim Datta Pant in land rights movement and Tika Ram Parki (liberation through temple entry into Shaileshwari temple in Silgadhi, Doti 2017 B.S.) contributed in this practice. In 2036 (BS), with the initiation and leadership of Puran Singh Dyal (currently Constituent Assembly-CA member), there is social movement against Haliya and Doli Pratha. Social elites were so strict practitioner of traditional cultures based Hindu ideology and beliefs that they made him compulsion to leave his plan. After series of awareness raising and public advocacy on Dalit and Haliya's right, Rastriya Haliya Mukti Mahasng h led the movement at regional level jointly with RDN Nepal, NNDSWO and many other human rights institutions. Its district chapters are in all districts of Far Western Region of Nepal. They could successfully organize and manage this movement.

5) Success and Challenges

After the long struggle and campaigning against this system in joint and collaborative effort of other civil movements, government of Nepal declared the Haliya emancipation on 21 Bhadra, 2065. Soon after series of advocacy on Dalit's and Haliya's right, there was five point agreement regarding Haliya's liberation. A task force was formed to suggest Government of Nepal with its in-depth analysis on issues, problems and possible measures to rehabilitate them. Along with this, Ministry of Peace and Reconstruction also gathered and updated statistics on Haliya. Rehabilitation of Freed Haliya and Monitoring Task Force was formed at national and district level for their further verification and certification. After completing all these process, relief based rehabilitation programme will be launched. It includes low cost housing, skill and income generating programme, employment to each household and appropriate land holding size.

Along with the success of the practice, freed Haliyas have challenges. Although their civil and political rights has been ensured. Due the lack of proper rehabilitation, they are not getting chance for income generation. We can see the high poverty rate in Dalits community (Haliya/Khali) also. There is lack of strong political commitments and initiation in the Haliya rehabilitation. Considering the overall sinerion of the practice, three key identified recommendations for similar practices/initiatives that can be replicated in the future are below-

- *National wide movement for scientific reservation to ensure the political, economical and social/cultural rights of Dalit community in Nepal.*
- *Institutionalize the inclusion issues in local, district and central level in different political parties, state mechanism, civil society Organizations (CSOs) etc to ensure the equitable participation of Dalit communities.*
- *Campaign against Khali system (like Haliya, a little bit different)*

We can not find a single solution of this problem. Sensitization on rights holders is essential to bring a whim for influencing these issues in the policy level. People suggested different types of recommendation to eradicate this system forever. Some of them were long term vision and some others were immediate actions to be taken. Hence critical engagement with stakeholders may be fruitful to address the practices. We believe that if the stakeholders become capable to implement these recommendations, then that will be the milestone in the way of complete way to eradicate this system which will definitely open the door of vision of prosperous society in far western region.

6) Publicity

Campaign Supported to increase the daily wages of Khaliyas

The Haliya pratha (system/mal Practice) is agrarian bonded labor. Haliyas or bonded laborers are people who take loan from landlords (money lenders) at exorbitant interest rates. While they must pay back the principal, they and their family are required to pay in labor and services against the interests. They remain ploughmen and their family bonded laborer until the loan is repaid, which is as difficult as coming out of a deadly swamp. This kind of mal practice oftenly found in 9 districts of far western part of Nepal. Especially 97% bonded labors (Haliyas) are from Dalit community according to the record of different survey who are facing caste based discrimination. In the human rights prospective, it is regarded as social injustice.

Based on sample studies by RDN Nepal in 800 HHs of Bajhang, Baitadi, Darchula, Darchula and Doti, it was estimated about 60,000 Haliya in Far Western and Mid Western Region of Nepal. The study pointed out three kinds of Haliyas that are due to loan, land and tradition (cultures and norms) respectively. The study undertaken by NNDWSWO and LWF (2004) projected about 5% of Dalit population (equal to 15000) in Far Western Region of Nepal. Latest government statistics based on study undertaken by Ministry of Peace and Reconstruction reported about 19205 in 11 districts of Far Western Region (9) and Mid Western Region (2) of Nepal. But, the study made by RDN Nepal in 2010 estimated that there were 9.6% (37,954) Haliya, and 13.4% (52844) Khaliya of total Dalit population in Far Western Region. Similar to Khaliya Pratha, 0.9% (3,549) Pulo Pratha was also found in this region and it was concentrated only in Bajhang (5.4%). Among Haliya, 36.7%, 17.0% and 45.5% are due to loan, land and tradition (cultures and norms) respectively

It was found that 96% of the respondents were feeling caste discrimination in their locality in this far western region. Almost 70% people had land which could support only for three months. Only five% people had food sufficiency up to 10 to 12 months. Bajura was found very week in food sufficiency with 98% with food sufficient for less than three months. As per the respondents, the average wage rate to the male and female was different. It was different in different districts. The average wage rate in the whole region was NRs 115 to female and NRs 177 to male. In Bajhang, there was the highest wage rate providing NRs 173 to female and NRs 256 to male.

In this Regards, Rastriya Dalit Network (RDN) Nepal conducted " **Empowering Dalit for Rights & Inclusion Project**" in 27 VDCs of 9 districts in far western region to aware Dalit communities especially Haliya and khaliya against social discriminatory practices as well as to increase the access and control over natural resources and their participation in different local level concerning agencies . This project was launched with the direct technical and financial support of ESP/RDIF from 10 June, 2010. In the inception phase of the project, 27 VDC level Haliya Rights Forums (HRFs) were formed. To achieve the objective of the interaction, RDN initiated to conduct campaign against Khali system mobilizing the people organizations in the local level. The capacity of those networks was strengthened through conducting regular meetings, discussing on current Khaliya issues, proving RBA training as well. After the advocacy plan prepared through participatory approach in Haliya awareness workshops for 27 Haliya rights forum in 27 working VDCs, the campaign against Khali system was come into existence as per the series of community level contemporary situation. The medium of campaign became delegation interaction with landlord, rallies and submission of memorandums etc.



Campaign for Dalit & Haliya Rights

After the steps of advocacy on rights issues, Khaliyas (primary target audiences/beneficiaries of the project) in the community level were able to increase their daily wages. It contributed to increased Daily wages of Khaliya in averages NRs 97. Khaliyas of Haliya rights forum in Masuriya VDC are getting more than last year. Female wages was NRs 110 and male wages was NRs 220 in last year but this year female rate is NRs 200 and male rate NRs 400 as daily wage of different types of work like planning the rice, biting rice and ploughing the field etc. As the same way the daily wages in Kalena VDC in Doti district has increase with NRs 80 and reached 150 of female wages and 300 of male wages according to nature of labor and work but male and female are getting equal wages of equal work in the respective VDCs.

EDRIP Project

A) Achievements & Outcomes of EDRIP project

RDN Nepal felt that following achievements and/or outcomes of the EDRIP project would be noteworthy to mention.

- Empowering Dalits for Rights & Inclusion Project has been implemented by RDN Nepal to contribute in promoting social and political status of Dalit community through structural transformation nation.
- RDN Nepal has conducted a situational analysis study on the freed Haliyas and the report is in place. A total of 37,954 families of Haliyas as well as 52,844 families of Dalit communities affected from Khali system were identified by the study.
- Total 18540 Haliya families have been emancipated during the project period.
- 27 people organizations at community level and 9 Haliya rights forums in district level (one each in the districts of far-western region) have been formed.
- Formation and operationalization of interparty networks in 27 working VDCs of 9 districts
- About 10 Lakh Nepalese rupees of local resources has been mobilized and utilized to address the practical needs of Dalit communities.
- Haliya rehabilitation and monitoring committees (i.e. one at central level and one each in all districts of far-western region) were formed by Government of Nepal as a result of the policy influence made so far by the project as well as RDN Nepal.
- During this project period 252 Dalits in 27 working VDCs of 9 districts have been elected as different position of local level organizations like: community forestry users groups, school management committee, and health management committee and 204 persons from Dalit community have been participated in local mechanism of different political parties.
- A sum of four hundred thousand rupees has been allocated by District Development Committee (DDC), Kanchanpur for the scholarship to Dalit students with lobbying and initiation of project and RDN Nepal.
- Dalit communities especially Haliya and Khaliya in Dhangadhi municipality, Chaumala and Masuraiy VDC of Kailali, Jhalari and Krishnapur VDC of Kanchanpur and Kalena VDC of Doti district are worshipping in temples without any hesitations, obstacles and hindrance.
- Daily wages of Haliya and Khaliya has been increase with NRs 97 in average with campaigning, lobbying and advocacy on rights issues.
- EC members and project staffs of RDN Nepal have trained on project management, documentation and monitoring, risk management and gender and social inclusion mainstreaming.

B) Current Status

RDN Nepal has completed 16 months out of one and half year of project period. The current status of the project can be summarized as follows:

- About 99% of the planned activities have been completed so far; and the desired outputs are also about to achieved.
- Different policies and procedures have been developed and revised to strengthen the institutional development.
- RDN Nepal has further expanded its network with different likeminded organizations and professionals.
- Certain whim for addressing the issues of Haliyas and Khaliyas has been created by the project in the far-western region of Nepal.
- This whim needs further support to bring those issues of Haliyas and Khaliyas in the logical ends by addressing them at both practical and strategic level.

C) Lesson learned

- Mobilization of district chapters of RDN has become more effective for the implementation of project activities and bringing solidarity of likeminded organizations as well as professionals.
- Selection of field level staffs from Dalit communities (right holders/project beneficiaries) has further generated the effectiveness and ownership on the project activities.
- Effective and participatory planning process has further fostered the effectiveness while implementation the project level activities
- Mobilization of the people's organization has resulted on timely and efficiently implementation of planned activities.
- Leadership and critical engagement of the rights holders have led towards ensuring the sustainability of the project.

D) Challenges and opportunities

Challenges

- High expectation of Dalits, Haliya and Khaliya communities after their emancipation.
- High poverty rate in Dalits community (Haliya/Khali)
- Difficult to integrate the institutions and donors working in the field of Haliya rights.
- Lack of government's initiatives to make the proper rehabilitation of freed Haliya.
- Conducting a comprehensive study to obtain actual scenario of Haliyas was a lengthy process.
- Lack of strong political commitments and initiation in the Haliya rehabilitation.

Opportunities

- Haliyas have their own organization and it has extended its solidarity hands with land right movement and Dalit right movement.
- Government of Nepal (GON) has formed Haliya rehabilitation and monitoring committees (i.e. one at central level and one each in all districts of far-western region) to issue the identity card for ex-Haliyas.
- GON has agreed to develop an integrated package for addressing the practical and strategic issues and needs of Haliyas.
- Drafting process of "Bill for prohibiting the Haliya system" is under process and discussion.
- Other donors like: ILO have shown their interest to work on the issues of Haliyas.
- Major political parties have made recent concurrence to accelerate the constitution crafting and peace process.

UN's Effort on Forced Labour, Slavery and *Haliya*

Majority of social problems have to be confronted by the poorest, most vulnerable and marginalized social groups in society. Slavery, as one of the social problem, still exists today. Whether it is called human trafficking, bonded labour, forced labour or sex trafficking, it has affected human functioning. Under slavery system, people are treated as goods, and transactions of these people occur against their will and knowledge. In some context, some groups of these people rise from within themselves and stand out against these exploitation to make changes for themselves. These groups of people are supported by different external bodies and organizations. Among them, the United Nations (UN) has also been a leading actor in solving social problems.

Caste-based discrimination, slavery, forced labour and basic human rights including civil, political, social, economic and cultural rights are now a global concern, which are found in varying degrees all around the world. UN's effort to address all these issues is spread around the world. It provides various funds globally to address the issues like 'UN Voluntary Fund on Contemporary Forms of Slavery'. The purpose of this fund is to provide, through established channels of assistance, humanitarian, legal and financial aid to individuals, who are victims of contemporary forms of slavery. It provides concrete assistance to the victims of contemporary forms of slavery including housing, legal aid, psychosocial support, food, medical care, training and sustainable sources of incomes. Besides providing funds, UN has conducted various projects and programs. UN Sub-Commission on the Promotion and Protection of Human Rights defines caste-discrimination as "discrimination based on work and descent". Through this sub-commission study, a set of draft UN principles and guidelines for the effective elimination of discrimination based on work and descent was drafted. It constitutes the first comprehensive framework to prevent and address caste-based discriminations globally.

International Labour organization (ILO) is also actively engaged in the intervention and rehabilitation of forced labour and slavery and rehabilitation packages in Nepal. ILO defines the force labour as "all work or service which is exacted from any person under the menace of any penalty and for which the said person has not offered himself voluntarily." The 2005 report of the International Labour Office, "A Global Alliance against Forced Labour", estimates that a minimum of 12.3 million people in the world work as forced labour. Among them 9,490,000 are only in the Asia & Pacific regions. The ILO identifies three major forms of forced labour: 1) imposed by the state or military, 2) private economic exploitation, and 3) commercial sex exploitation. Around two thirds of all forced labourers are subjected to private economic exploitation. Thus, the bondage labour is the form of forced labour through the mechanism of extra-economic coercion (Lerche, 2008). The ILO Conventions 29 and 105 are the basic guidelines for the issue of Forced and Bonded Labour. *The ILO has identified these conventions* as the basis on which all other workers' rights can be built. The ILO considers these conventions as necessary conditions for the improvement of individual, abolition of forced labour and collective rights at work.

ILO is also making efforts in elimination of bonded labour in Nepal. It is working under the principle of social justice by improving living and working condition of people in partnership with the Government, Trade Unions, and Employers. They believed there should be equal wage for male and female, right to minimum wages, child rights etc. In 2003-2010, ILO was supporting the rehabilitation of Ex-Kamaiya, through the Ministry of Land Reform and Management and Trade Unions by providing vocational trainings and revolving funds for income generation. In 2007-2010, the support was also extended to Haruwa/ Charuwa in eastern regions in partnership with different NGO's. From 2011, ILO does not have a specific large scale programme to address bonded labour issue in Nepal. At present, for 2012- 2013, ILO is working for capacity building, awareness raising and support the government for effective implementation of international standards through legal reform and implementation of the National plan of Action for rehabilitation of freed bonded labour. Similarly, ILO's involvements are also active in different micro-credit revolving funds and Haliya's Bills. Different UN bodies (ILO, UNICEF, UNFPA, and UN Habitat) are currently working in Joint program for sustainable livelihood, education program, health program, housing and infrastructure support for 10,000 bonded labors of Dhanusha and Dadeldhura districts. Most of the researches conducted by the ILO revealed the conclusions that untouchability is the major problem in community level, male children of the Haliyas are forced to be Haliyas and female as well as girl children are supposed to be care taker of the landlord and poverty are the main reason behind being Haliyas. ILO is working with the Trade Unions, Government bodies and NGO's to rightly address the issues of bonded labour and slavery. They are mainly focusing on the capacity building and advocacy programs.

Similarly, the UN Special Procedures is a monitoring mechanism to address either specific country situations or thematic issues in all parts of the world, which is established under the Human Rights Council. The following 13 thematic mandate holders have specifically addressed the issues of caste discrimination and *Dalits* since 2005.

UN Special Procedure Mandate Holder
Special Rapporteur on racism, racial discrimination, xenophobia and related intolerance
Special Rapporteur on contemporary forms of slavery, including its causes and consequences
Independent Expert on minority issues
Special Rapporteur on adequate housing as a component of the right to an adequate standard of living, and on the right to non-discrimination in this context
Special Rapporteur on the right to food
Special Rapporteur on the right to education
Special Rapporteur on the situation of human rights defenders
Special Rapporteur on torture and other cruel, inhuman or degrading treatment or punishment
Special Rapporteur on violence against women, its causes and consequences
Special Rapporteur on freedom of religion or belief
Independent Expert on the issue of human rights obligations related to access to safe drinking water and sanitation
Independent Expert on human rights and extreme poverty
Special Rapporteur on the right of everyone to the enjoyment of the highest attainable standard of health

Under Special Rapporteur on contemporary forms of slavery, including its causes and consequences, the following aspects have been covered. i) Caste-based discrimination, found in various cultural contexts, and domestic servitude are linked. In South Asia, so-called “untouchables” (*dalits*) and certain indigenous communities make up the vast majority of people in domestic bonded labour, which is a form of domestic servitude. ii) As slavery is one of the oldest forms of human relationship, it (slavery) has evolved and manifested itself in different ways throughout history. Today some old traditional forms of slavery still persist in their earlier forms, others transmute into new ones. Analysis of worldwide annual applications to the United Nations Trust Fund on Slavery, reports of the Working Group on Contemporary Forms of Slavery, as well as reports written by United Nations bodies and non-governmental organizations, document the persistence of the old forms of slavery that are embedded in traditional beliefs and customs. These forms of slavery are a result of long-standing discrimination against the most vulnerable groups in societies such as: those regarded as being of low caste, tribal minorities and indigenous peoples, iii) ILO research shows a clear link in Asian countries between forced labour and long-standing patterns of discrimination. In India, the overwhelming majority of bonded labour victims in agriculture, brick making, mining and other sectors are from Scheduled Castes and Scheduled Tribes.

Based on aforesaid reality, given scope of work and mandate, researches has been carried out with specific recommendation. Accordingly, awareness raising and advocacy program are done to promote human rights with regards to slavery and to prevent like practices from taking place.

In the context of Nepal, the UN Treaty Bodies with different sets of committees monitored the implementation of the core international human rights treaties. These bodies play the crucial role in setting the track in proper social functioning. The details are shown in the table below.

UN's Treaty Body	Worked Area	Year(s) of Concluding Observations
Committee on the Elimination of Racial Discrimination (CERD)	Agricultural bonded labour: even after emancipated Kamaiyas are facing many problems, including lack of housing, land, work and education for their children. CERD has played a particularly important role in monitoring governments' obligations related to caste discrimination	2004; 2001
Committee on Economic Social and Cultural Rights (CESCR)	Discrimination on the basis of caste and feudal practices detrimental to the enjoyment of economic, social and cultural rights of traditionally marginalized groups, including the Dalit, Kamaiya, Madhesi, Tharu and others.	2008; 2001
Committee on the Elimination of Discrimination against Women (CEDAW):	Given priority attention to combating violence against women and girls and to adopt comprehensive measures to address such violence	2004; 2011
Committee on the Rights of the Child (CRC):	Ensured that all children enjoy the rights without discrimination. In this regard, the Committee urges the State party to prioritize and target social services for children belonging to the most vulnerable groups, and to take all effective measures to ensure their protection from exploitation, particular health vulnerabilities, education, children at risk, including street children, child labourers, child sex workers and Dalit children.	2005
Committee Against Torture (CAT)	Advocate the issues related to physical and mental safeguard of people. Caste should not be used as a basis for abuses, unlawful detention and torture, and take steps to ensure more diverse caste and ethnic representation.	2005

Some Provisions of Labour Right Protected by Interim Constitution and to be Protected by New Constitutions

Under right to freedom: Every individual shall have the freedom to form union and associations, freedom to engage in any occupation or be engage in employment, industry and trade. (Committee on Fundamental Rights and Directive Principles)

Under right to equality: There shall be no discrimination against any citizen in the application of general laws on grounds of religion, race, gender, physical state, health condition, marital status, caste, tribe, origin, language or ideological conviction or any of these.

For the protection, empowerment or advancement of socially, economically, culturally backward women, Dalit, indigenous ethnic tribes (Adivasi Janajati), madhesi or farmers, labourers, children, the aged, disable or those who are physically or mentally incapable shall be deemed to prevent the making of special provision by law. (Committee on Fundamental Rights and Directive Principles)

Under right to equality: There shall be no discrimination with regard to remuneration and social security to indigenous ethnic tribes (Adivasi Janajati), Dalit, madhesi or farmers, muslim, religion, class, caste, sex, language or ideological conviction, disable or physically or mentally incapable or any of these for the same work. (Committee on the Protection of the Rights of Minorities and Marginalized Communities)

Under Right against exploitation: Every person shall have the right against exploitation. No person shall be exploited in the name of custom, tradition and practice or in any other way. There shall be no human trafficking, slavery, bonded labour. If found any of these, an individual will be punished and compensative by the existing law. No one shall be made to work against his/her will. (Committee on Fundamental Rights and Directive Principles)

Under Right against exploitation: There shall be no Human trafficking, child labour, slavery, bonded labour. (Committee on Natural Resources, Financial Rights and Revenue Sharing)

Under Rights regarding employment: Every citizen shall have the right to employment as provided for in the law. Every unemployed citizen shall be given unemployment allowances according to existing law. (Committee on Fundamental Rights and Directive Principles)

Under Rights regarding employment: Every citizen shall have the right to employment. For this, the state, by making law will address. (Committee on Natural Resources, Financial Rights and Revenue Sharing)

Under Right Regarding labour: Every employee and worker shall have the right to proper work practices. Every worker shall hold proper remuneration, facilities and social security. Every individual shall have the freedom to form union, associations and involvements in it and have the right to strike and compromise according to the existing law. Every individual shall have the freedom to form union and associations. (Committee on Fundamental Rights and Directive Principles)

Under Rights of women: No women shall be discriminated against in any way based on gender. (Committee on Fundamental Rights and Directive Principles). Same wages based on same kind of work (Committee on Natural Resources, Financial Rights and Revenue Sharing)

Under Rights of children: No child shall be employed in factory, mines or any hazardous work nor shall be used in army, police or in armed groups. (Committee on Fundamental Rights and Directive Principles)

Under Rights to social justice: Labour shall have the right to participate in state structure on the basis of principles of Proportional inclusion. (Committee on Fundamental Rights and Directive Principles)

Under Right against untouchability and racial discrimination: No person shall, on the ground of caste, descent, community or occupation, be subject to racial discrimination and untouchability in any form, such a discrimination act shall be liable to punish and the victim shall be entitled to compensation as provided by the law. (Committee for Determining the base of Cultural and Social Solidarity)

No person shall discriminate, and show untouchable behavior, on the ground of indigenous ethnic tribes (Adivasi Janajati), Dalit, madhesi or farmers, muslim, disabled or physically or mentally incapable religion, sex, caste, descent, community or occupation. (Committee on the Protection of the Rights of Minorities and Marginalized Communities)

Under Right to Dalit communities: Provide special opportunity for the development and conservation of the Dalit communities' traditional profession, knowledge, skill and technical practices. And, they shall have the right for the commercial benefits through that opportunities based on the existing law. (Committee on Fundamental Rights and Directive Principles)

Under Economic rights: Subject related to labour protection, labour relation and unions are kept in the working area of the federal government. (Committee on Natural Resources, Financial Rights and Revenue Sharing)

Under Principle guideline for the fundamental civil-administration: Opportunities for practicing equal labour practice through unions in governmental service shall be provided. (Committee on State Restructuring and Distribution of State Power)

Under Fundamental duty: Respecting labour: respecting labour is approached as one of the duty of citizen (Committee on Fundamental Rights and Directive Principles)

Under Principle guideline for state, policy and responsibility: Labour an employment policy: Utilizing labour power as the state's main socio-economic power, within the country by making labour power, able and commercial. Safeguarding the fundamental rights to work and commercial social security of all sector and type of labour accordingly to Ethical labour. eradicating child labour and other kind of labour exploitation. Making foreign employment exploitation free, safe and managed. managing to safeguard the labour employment and their rights. Motivating to reinvest the Remittance, skill, technology and experience in the productive sector in the home country, which is gained through foreign employment. (Committee on Fundamental Rights and Directive Principles)

Under Policy related to Social justice and participatory inclusion: Involvement of working class group in state structure and social service on the basis of principles of Proportional and participatory inclusion. (Committee on Fundamental Rights and Directive Principles)

About Publisher

COLARP stands for Consortium for Land Research and Policy Dialogue. It was earlier established as loosely federated consortium in 2007 by alliance of Universities, research organizations and advocacy/practice based organizations. It was later registered as a non-profit making research based service oriented organisation. The vision of COLARP is to see a society without poverty where every person enjoys dignified life by equitable access to and control over resources. COLARP's mission is to develop COLARP as an organization capable of helping the poor and the landless to improve their life situation by engaging in research and policy analysis. Its goal is to bring research and policy actors and practitioners together to promote evidence-based policy debate that will help the poor, landless and near landless people gain access to and control over productive resources including land. Similarly, objectives are i) to contribute to addressing land related issues by systematically engaging the consortium in research, development and consultancy services, ii) to promote informed policy debate on land issues, iii) to help the government in the formulation and implementation of relevant policies and their effective implementation and, iv) to develop COLARP as an independent 'think tank' on land resources. The main working areas of COLARP are Land and Agrarian Issues, Land Policy Analysis, Food Security, Livelihood and Poverty Alleviation, and Social Exclusion/Inclusion.

Its member organizations are

- Central Department of Geography, Tribhuvan University;
- Community Self Reliance Centre;
- Human and Natural Resources Studies Centre, Kathmandu University;
- Nepal Institute of Development Studies and
- South Asia Regional Coordination Office of Swiss National Centre of Competence in Research North-South.

RDN stands for Rastriya Dalit Network Nepal. It is the network of Dalit NGOs working with Dalit wings of political parties, Dalit NGOs and pro Dalit activists working through rights based approach in Nepal. It was formed as "Regional Dalit Network" in 2000 to address different issues of Dalit like discriminative social dogmas, untouchability, social injustice and social exclusion in mid and far western region of Nepal. Initially this network was functioned as people's organization or loose forum by leading different right based movements for initial three years. Then it was registered as a nongovernmental organization in District Administration Office Kailali and social welfare council in 2004. In addition, it has expanded its constituency and solidarity with national and international networks and forums with formal affiliation.