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## Effect of School's Environment on Dalit Education

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### Abstract:

The study was conducted to identify the effect of school's environment on Dalit education. Dalit are known as the disadvantage communities who are culturally categorized as the untouchable caste in society. Legally, it is not allowed to do discrimination in spear of social activities on the basis of caste and ethnicity even though it is still practice. The study was conducted among the 227 Dalit students in Nawalparasi district of Nepal. Purposive sampling technique was used to select the respondents from the Dalit communities. School enrolled children were participated in this study. Self-reported structured questionnaire was formed in 5 point Likert's scale to collect the perceptual data. The study found that There is significant association ( $p = .000$ ) found on perception of different grade students on the chances of sitting in first bench of classroom, problem faced during the taking drinking water in school, teachers' response towards the problem or question raised by Dalit students and response of school administration towards the problem or question raised by Dalit students at the significant level  $p = 000$  of each test which is less than  $p = .05$ . Whereas, there is no significant association ( $p = .157$ ) found on perception of different grade students on the problem faced during the using of canteen in school. From the discussion, it was found that school environment can effect on learning of Dalit students.

**Keywords:** Dalit, Education, Effect, Environment, School

### 1. Introduction

Education is considered as the main driving force of any country's development. No country has made good progress in equality and dignified life within a society in the absence of quality education and educated people. Consequently; it is an integral part of development for the country. Universally education is known as the fundamental rights of the people and it enhances the quality of humanity and dignity. In, 1948 the Universal Declaration of Human rights laid down (Bishwokarma, June-2009, pp. 2,38) (Article-26) that "Everyone has the right to education; education shall be free at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional Education shall be made generally available and higher education shall be equally accessible to all on the basis of merit"

Therefore, education can be considered as the instruments that can bring the social change and economic transformation in the country. There it leads the country in the path of development. Similarly, it plays the decisive role in the overall process of development like social advancement and economic betterment UDHR has declared the education is not only national but also international birth right of every child. Nepal has also signatures in that acts but in practice, there is no accessibility, availability and freedom in education in Nepal. The overall literacy of the country is 65.9 percent to male 75.1 percent and female 57.4 the highest literacy rate reported Kathmandu district 86.3 percent and lowest in Rautahat 41.7 percent. (Statistics, 2011).

The current policy is not only based on education but also - the adherence to the "child's right to develop its personality, talents, physical and mental abilities to its fullest potential" (Chr&Gj, Feb-23, 2009) article- 29. Education is also generally considered as a key factor. In reducing poverty and child labour and in promoting new democracy, peace, tolerance and development (UNICEF) both approaches largely draw their attention away from the approaches of parents and children themselves. Efforts have been directed instead towards sensitizing uneducated masses of their "Rights to education." and "The importance of education" yet not much is known about how exactly uneducated people perceive education as a tool for their own family's subsistence or advancement. What future expectations and aspirations do parents have for their children?

Nepal has many characteristic features. Among them, the researcher focuses on the backward poor community as treated untouchable Dalit's Community. Nepal's religious and cultural value which bears high and low caste. Even though uneducated community it is also burning issues until today. Education plays a crucial role to develop their languages, dialects, literatures, arts, scripts, religion etc. The educated people can maintain and sustain the cultural diversities and nation al unity so empowering indigenous communities providing education, health, employment opportunities, organized public education in Nepal has completed all most five decade several experiment have been done. (Harbinson & Myers, 1964) Say "education opens the door of development in all fields". They develop the indicators of human capital and compare these with economic development & predictability by choosing different indicator products different result but the overall correlation between greater human capitals & greater level of economic rebutted. In economics the more we invest the more we get return. By using that philosophy, most of Government, NGOs and INGOs were provided many opportunities for the empowerment of Dalit's fifty years ago but all the efforts are almost useless (Koirala, 1996). Thus, the researcher wants to seek as to what types of education can empower the Dalit

community. Education should be vocational, employ generating, practical, behavioural, earning activities of behaviours change that broke the remaining vicious circle of inequality. It is essentially formal, non-formal and informal education and trainings are needed which help not only the youth but also an adult group of ethnic and Dalit community.

The present research proposal wants to focus on the impact of education in empowering among the group of people in Nepal. Who are for centuries have been treated untouchable caste-(Chhunanahune tatha paninachalne Jat) other people whom so-called high caste can't touch or can't take food from them and uses of the term "Dalit". The word "Dalit" is derived from the Sanskrit literature and used in political and social scientists in Nepal to identify the category of a group who are socially, culturally, economically, religiously oppressed (Koirala, 1996). The word 'Dalit' in Nepali as similar as the word scheduled caste. The Indian and British governments used the term-scheduled caste for the first time in 1935 (Commission, 1927). In India Harijan (The child of God) is the same so-called untouchable lower caste but in Nepal the word Dalit is widely used in a society to society. In Nepal national Legal code of 1854, the Muluki Ain formulated on the basis of Hindu orthodoxy included five hierarchical categories. They are Tagadhari, Matyali, Alcohol drinkers, impure but touchable and next is untouchable caste (Barr, Durston, Jenkins, Onoda, & Pradhan, June, 2007, pp. 2,3) from whom water is not acceptable and whose touch requires sprinkling of holy water. As in India, Nepal has no single definition schedule of castes. Different Dalit organizations such as Dalit Vikas committee formed in 1997, and the National Dalit commission have defined different groups as belong to the Dalit caste. NDC proposed (bills, 2003, p.2) is defined "Dalit community as communities who have been left behind in social, economic, educational, political and religious spheres and deprived from the human dignity and social justice due to caste based discrimination and untouchability. First chairperson of the NDC describes, "Actually, Dalit is not a caste and caste groups but it is the exclusionary, situation of poor people that made by the so-called upper class, clever groups who rules people in the society. Consequently, they are socially excluded, politically neglected, educationally deprived of, economically exploited and religiously oppressed. They are victimized community previously. They had called untouchable or Sudra but now called as Dalit". (January 12, 2009 Kathmandu Nepal). But the researcher focuses is limited to three Nepali speaking Dalit caste groups. Musahar, Kami, Damai, traditionally Damai is tailor, caste and musician. A Kami is blacksmith and a Musahar is nomadic fish keeping and Banihari in the land of Jamindar for their livelihood. The country's population for a total, Damai has 472862 (1.8%), Kami has 1,258,554 (4.8 %), and Musahar has 234490 (0.8%) (CBS, 2012, p. 144). Of the 20% Dalit (Nepal national plans commission). Dalit women and men suffer equally from the practice but Terai Dalit face more discrimination and worse than those living in the hills (Bennett, 2006).

All three castes are dominant Hindu religious and culture. In Nepali Hindu society Dalit are generally disadvantaged and poor than the other people.

In Nepal 20 percent of people are in Dalit community. They are mostly below poverty line. The researcher wants to seek how Dalit can be empowered. As the dates fluctuates, the number of the Dalit population also vary according to differences. Estimates range from 12 percent to over 20 percent (NDC), (Bennett, 2006) has determined 11.8 percent (CWIN, 2005), Sixteen percent of the total population. Human Rights Watch Group (2004), 21 percent. Centre Human Rights and Global Justice (2005) 20 percent of Nepal's Dalit populations. By the result of that are three cases. Among them one that may include or exclude in the groups two may Dalit have changed their caste three respondents themselves don't want to be identified as Dalit.

## 2. Methodology

This article I deal with most of the procedures adopted for the fulfilment of the statement. It includes research design, population and sampling, tools, validation, data collection procedure, data analysis and interpretation of the study are.

The methodology used in this study is both qualitative and quantitative in nature. This study is based mainly on qualitative and descriptive design. Therefore, primary and secondary data were collected from various sources. For the help of population and sampling I chose Nawalparasi district the western region of Nepal. The field was rural and urban community schools where purposing Dalit student are schooled. Among them 227 schooled Dalit children are involved with my research questionnaires and observations, 35 their guardians and 25 key informant's interview were involved that interview and case study. The study was conducted 14 community schools and 8 VDCs and only one municipality of Nawalparasi district. The study only focuses how and in what way Dalit communities empower through current schooling system of Nepal. For reliability and validity tools were developed in consultation with the resource persons and developed tools were pre-tests to ensure their reliability and validity. Data were verified through cross tab and using SPSS method. Mostly primary data were using in the article. After filtering data I described and interpretation them in according to my field experience. I have been desire to involve the field for a long time but the time and resource was limit.

## 3. Results

The study was conducted among the 227 School children to know their perception on effect of school environment in their education. Caste wise, BK, Pariyar, Nepali and others (Bote, Musahar, Paswan, Dhobi, Harijan, Dhadi, Dharikar, Majhi, Islam, etc) were participated in study. There was 57.3% male students followed by 42.7% female students participated in the study. Education wise, 0.9% from grade 4, 3.1% from grade 5, 10.6% from grade 6, 17.2% from grade 7, 35.7% from grade 8, 30.8% from grade 9 and 1.8% from grade 10 students were participated in this study.

### 3.1. Chance to Sit in First Bench in Classroom

It is the common understanding found in many school that talent students are used to sit in first bench of classroom. Because of this understanding, those students who feel themselves as a weak students are felt hesitation to sit in first bench. Regarding this issue, researcher asked Dalit students about their practices to sit in first bench.

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

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

Table 1: Sit first bench in a class  
Sources: Field Survey, 2014

If we analyse the data on the basis of grade of students, it is found that students were class 4-10 participated in study; among them out of 4 students from class 10, all 4 (100%) students and out of 2 students from class 4, 1 (50%) students reported that they had never chance to sit in first bench. Similarly, out of 7, 3 (42.85) students from class 5, out of 24, 8 (33.34%) students from class 6, out of 39, 26 (66.67%) students from class 7, out of 81 students, 55 (67.90%) students from class 8, out of 71, 42 (59.15%) from class 9 reported that they never got chance to sit in first bench. From the data, it shows that either in low grade or in high grade, students felt no chances to sit in front bench.

There is significant association ( $p = .000$ ) found on perception of different grade students on the chances of sitting in first bench of classroom.

### 3.2. Face Problem of Drinking Water in School

In many communities has typical traditional cultural in Nepal. They believe in supernatural power blindly and rigidly follow their rituals and cultural practices. On the basis of caste, social stratification is still in existence. Natural gifts are also discriminated on the basis of cultural believes. Water is natural things which saves the lives but it is also sometimes becomes unusable if any lower caste (untouchable caste); in Nepalese context, Dalit will touch it. Regarding this problem, researcher tried to find out the discriminatory behaviour with Dalit children within the school premises. Researcher asked respondents that in what extent they felt problem of drinking water in school.

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

Table 2: Face problem of drinking water  
Sources: Field Survey, 2014

The data presented in table no. 2 shows that 67.8% reported that they never felt problem of drinking water in school whereas 8.4% reported that they felt very often problem of drinking water. From the so-called upper caste students avoided them to touch in water pot or water glass during the time of taking water for drink. Similarly, 4% reported that they hardly ever felt problem followed by 18% said sometimes and 1.8% said quite often.

Grade wise, out of 39 students of class 7, 1 student, followed by out of 81, 13 students from class 8, out of 70, 4 from class 9 and out of 4, 1 from the class 10 reported very often faced problem of drinking water in school.

There is significant association ( $p = .000$ ) found on perception of different grade students on the problem faced during the taking drinking water in school.

### 3.3. Face Problem of Using School Canteen

In general, canteen is one common kitchen open for all. People's behaviour can be observed anywhere. Cultural orientation is one of the strong weapons that determine the personality of man. So, researcher tried to identify the students, teachers or other staffs of school behaviour towards the Dalit students in school canteen during the time of lunch or breakfast.

The data shows that 81.9% Dalit students never faced problem of using the school canteen whereas 5.7% reported that very often they faced the problem in school canteen. Similarly, 4.4% hardly ever faced the problem followed by 7% faced sometimes and 0.9% faced quite often (Table no. 3).

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

Table 3: Face problem of using school canteen

Sources: Field Survey, 2014

On the basis of level of education of students, their perception is found different. Out of 2 students from class 4, 1, out of 7, 2 from class 5, out of 24, 1 from class 6, out of 39, 4 from class 7, out of 81, 5 from class 8, out of 70, 3 from class 9 reported that they had faced sometimes problem of using school canteen.

There is no significant association ( $p = .157$ ) found on perception of different grade students on the problem faced during the using of canteen in school. It means, level of education has no influence on the perception of discriminatory behaviour regarding the use of school's canteen.

### 3.4. Teacher's Priority on Questions/Problems

It is said that 'Teachers are the guardians of civilization'. They are the sources of knowledge, wisdom and agent of social change also. They are regarded as the change makers also so we expect the equal behaviour from teachers. Though, researcher became interested to know the real practices in field among the Dalit and non-Dalit students. Researcher asked to the students about the priority of teachers in problem or queries raised by Dalit students.

Grade	Teachers donot prioritize you					Total	
	Never	Hardly ever	Sometimes	Quite Often	Very Often	Number	%
Four	1	0	1	0	0	2	0.9
Five	2	1	2	0	2	7	3.0
Six	14	1	7	0	2	24	10.6
Seven	32	1	4	0	2	39	17.2
Eight	63	4	9	4	1	81	35.7
Nine	60	4	0	5	1	70	30.8
Ten	0	3	0	0	1	4	1.8
Total	172	14	23	9	9	227	100
%	75.8	6.2	10.0	4.0	4.0	100	
<b>Chi-Square Tests</b>							
		Value	df	Asymp. Sig. (2-sided)			
Pearson Chi-Square		86.000 <sup>a</sup>	24	.000			

Table 4: Teachers do not prioritize you

Sources: Field Survey, 2014

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

There is significant association ( $p = .000$ ) found on perception of different grade students on teachers' response towards the problem or question raised by Dalit students.

### 3.5. Response of School Administration on their Problem

School facilities are determined by the school administration. The data shows that 10.1% respondents said that very often school administration took the problem of Dalit students very lightly whereas 51.5% said that school administration never did any discrimination to response their problem. Similarly, 4% students said that quite often followed by 18.1% said sometimes and 16.3% said hardly ever school administration took the problem of Dalit students very lightly (Table No. 5).

Grade	School admin takes problem lightly					Total	
	Never	Hardly ever	Sometimes	Quite Often	Very Often	Number	%
Four	0	2	0	0	0	2	0.9
Five	0	5	0	0	2	7	3.0
Six	15	2	3	4	0	24	10.6
Seven	29	3	3	1	3	39	17.2
Eight	38	12	24	1	6	81	35.7
Nine	35	11	10	3	11	70	30.8
Ten	0	2	1	0	1	4	1.8
Total	117	37	41	9	23	227	100
%	51.5	16.3	18.1	4.0	10.1	100	
<b>Chi-Square Tests</b>							
		Value	df	Asymp. Sig. (2-sided)			
Pearson Chi-Square		70.701 <sup>a</sup>	24	.000			

Table 5: School admin takes problem lightly  
Sources: Field Survey, 2014

On the basis of grade of students, out of 7 students of grade 5, 2 very often felt that school administration was taking their problem very lightly followed by 3 students from grade seven, 6 students from grade eight, 11 students from grade nine and 1 student from grade ten felt the same problem.

There is significant association ( $p = .000$ ) found on perception of different grade students on response of school administration towards the problem or question raised by Dalit students.

## 4. Discussion

The model for the right to primary education, free of charge, is established by international instruments, notably Article 4 (a) of UNESCO's Convention against Discrimination in Education, and Articles 13 and 14 of the International Covenant on Economic, Social and Cultural Rights. Article 13 (2) the international covenant accepts clearly the right of every one to primary education, free of charge. Likewise, Article 14 lays down State commitments for a detailed plan of action for the progressive implementation of the right to compulsory education, free of charge, for all. These obligations are similar to the political commitments made under the Dakar Framework for action regarding the national action plan of EFA, (UNESCO, 2008).

In the plan of action for primary education, the United Nations Committee on Economic, Social and Cultural Rights (CESCR) has interpreted the right to compulsory primary education, free of charge, for all members in its General Comment No. 11 (1999) as well as No. 13 (1999). The General Comment No. 11 states that the nature of this requirement for primary education free of charge is unquestionable. Article 13(2) (a) General Comment No. 13 states that the obligation to provide primary education for all is an immediate (para. 51) and core obligation (para. 57) of these States.

Article 13(2) (a) of the International covenant has stated that primary education has two distinctive features: "compulsory" and "available free to all". Compulsory schooling means that neither parents, nor guardians, nor the State is entitled to treat as optional the decision as to whether the child should have access to primary education. In order to ensure universal primary school attendance, States Parties are obliged to set the minimum working age at no less than 15 years, (para. 41; see also Article 2 (3) of ILO Convention No. 138 (1973) concerning Minimum Age for Admission to Employment) and to ensure that communities and families are not dependent on child labour (General Comment No. 13, para. 55).

CESCR has interpreted the requirement that primary education be available free for all. It has clearly stated that States Parties must ensure the availability of primary education, without charge to the child, parents or guardians (General Comment No. 11, para. 7).

To make compulsory primary education truly free for all children, States Parties are thus grateful to eliminate all direct and indirect costs of schooling. Direct costs such as school fees imposed by the government, local authorities or schools run counter to the international obligations and must be eliminated. However, the indirect costs such as expenses for schoolbooks, uniforms or travel to and from school may be permissible but subject to the examination. Currently, the heaviest charge on a family's budget is from the indirect costs, notably for parents' compulsory contributions (Shiwakoti, 2009).

National Framework to Ensure Free and Compulsory Primary Education Government of Nepal has been making efforts for Free and Compulsory Primary Education (FCPE) since the beginning of the nineties. The piloting of free and primary education was carried out in Banepa Municipality of Kavre district and Ratna Nagar Municipality of Chitwan district in 1995/96. The Local Self

Government Act was introduced in 1999, on the above background, of which FCPE was later extended to Chitwan and Ilam districts. The main objective of this program was to ensure education for all including the disadvantaged groups.

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

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

Confirming clearly obligation to the child's right to receive quality basic education of up to Grade 8, the core document of School Sector Reform (SSR) has stated that adequate arrangements will be made to ensure free education to children from economically disadvantaged communities and children with disabilities. SSR has stated that free education will be implemented from the 2009 academic year in Grade 6 and gradually extended up to Grade 10. In the bright of all these, this study intends to analyse the educational status as well as provisions required, measures and process that are essential to ensure the rights of the disadvantaged groups to receive quality basic education.

There is a gap in the study report Shiwakoti and his team clearly defined about free and compulsory education can help the expansion and improvement of education but their studies cannot explained about the school environment if the school environment is not adequate, available, accessible, acceptable and adaptable all kind of technical hitches education for Dalit cannot be empowered. Their studies is general for all Nepalese context but this article specified in the case of Nawalparasi district. They studied the next functioning and effectiveness of scholarships and incentives intended for girls and children of disadvantaged communities (Acharya & Luitel, 2006, p. 12). Is a good thesis. They desired to understand various incentive schemes from local perspectives rise from the need to provide policy makers, planners, administrators, educators and donors with important insights to help improve the management of current incentive and scholarship schemes.

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

The study report is very well but not specified in the case of Dalit schooled environment my article is in class room specified and Dalit education. There is a operation all schools activities as like as seating position, drinking water, teacher priorities, using canteen, administration behaviours etc.

Vocational Education was Empowered of Dalit Communities. Michael Kropac had studied Navsarjan's DSK (Dalit Shakti Kendra) programme which fight against this injustice, local Dalit activists from Gujarat founded the non-governmental organisation (NGO) Navsarjan in 1989. With their certain work in supporting Dalit in legal fights, by starting campaigns, as well as by training, educating and empowering the local Dalit community, they have originated a large movement and have become one of the most important organisations working on caste discrimination issues in India.

It looked to be a successful development project (Kropac, 2006, p. 114). There are, however, still many possibilities to improve the efficiency of the programme. The preferred impact to empower young Dalit educationally, economically as well as socially appears to be largely talented, as a relatively high number of DSK graduates perceived a positive effect. The DSK gives many students new opportunities in life. To achieve a labour market success of 40.7% and a 'working in trained field' modify of 30.8% (for students from 2002-2004) with short two to three-month vocational courses is respectable. The appearing trend in the labour market success is even more satisfactory: 49.7% of respondents who joined a course in 2004 have actually found a jobs, 39.3% found jobs in the trained field (Kropac, 2006). He clearly verified that Navsarjan is on the right path with its training concept and that the impact study might have been conducted a couple of years too early to capture the full efficiency of a well-established Dalit Shakti Kendra. This positive outcome is even more remarkable if the labour market success is compared to government vocational training institutions, where students are being trained for a much longer time, yet do not find jobs.

The impact on the so-called 'soft-skills' seems to be even stronger. The training makes many students think about their attitudes and beliefs and gives them a new model of looking at life. This result reflects the assigned priorities in respect to what the DSK management intends to achieve with the training: The students should first gain self-confidence, discipline and a positive attitude towards work so they can successfully look for a respectable job. Nevertheless, it is not the DSK's goal to have all its graduates employed by any means. It would not be a step forward in the movement to reach equality if students had a well-paid job, but had to hide their identity and could not work with self-respect (Gasskov, 2003).

Navsarjan promotes a collection of ideas that – from a European perspective could be summed up as 'traditional civic values': Besides equality, Navsarjan teaches its students about freedom, to be self-responsible and to develop a sense of entrepreneurship. In a European context, these were somewhat conservative ideas, but in India, they are revolutionary. Equality is a very unfamiliar concept in the traditional Hindu society with its caste system perpetuating inequality to near perfection. However, despite adopting 'modern' or 'western' values and being partly financed by a western agency (Swiss Agency for Development and Cooperation), the DSK is definitely not a western or donor-led programme. It is a local Gujarati initiative rooted in the community: a programme from Dalit for Dalit.

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

The DSK is the role model not only Central Gujarat of India but also other underdeveloped country like Nepal. In the case of

Nawalparasi District, Dalit related GOs, NGOs, INGOs and other local organizations can provide that model that is the main focus of my research article.

The working paper on "Hostel Schemes for Dalit Students: Inclusive and Incentive Orient for Higher Education?" Is a part of the study of Impact Assessment of Scheduled Caste Welfare programmers? (George & Naseem, 2010, p. 4). It highlights serious flaws in service delivery and reiterates the fact that though several incentive schemes to encourage SCs/STs students for attainment of quality education exist. Highlight show wrong exclusion occurs even in a targeted scheme. Using available data, the paper argues that the scheme has not adequately followed the stated special criteria of low literacy and focus of middle and secondary level of education for SCs females. Despite several policy and programmes interventions to help improve the educational conditions of Scheduled Castes (SCs) and Scheduled Tribes (STs) in India, serious gaps exist in their literacy rate, participation in higher, technical and professional education as compared to other social groups, which is more a contradiction than the inquiry. The paper suggests that segregation of data across middle, secondary and higher education of SCs male and female in rural and urban India by level of poverty is a practical option to select locations and beneficiaries as long as the scheme has budget constraints for universal coverage. The paper also looks at the extent to which the hostel scheme acts as an incentive for SCs students to continue their education, which is one of its major objectives (George & Naseem, 2010, p. 4).

The fact and report of IIDS is very good but there is vague in the hostel facilities if the hostel facilities is adequate for Dalit students they empowered their education because the house hold environment in not well for Dalit students but in my article there is clearly explanation about environment of schools.

Social Inclusion has been considered the most important to make a New Nepal (Nepali, 2008, p. 4). It is very necessary that Dalit will be included in all developmental efforts in the society. In addition, Special provisions should be developed to bring about Dalit in equal status. Hence, the study entitled. The special policy and challenges of Dalit Inclusion in Jumla District: An Institutional Analysis of various organizations has been conducted for 6 months to analyse special provisions, programmed implementation Dalit. Collection of data was based on Primary and secondary data. The study has raised several significant issues, adding new dimensions to the debate on Dalit participation and inclusion. Moreover, it contributes significantly to the debate on how development organizations can be involved in the issue of Dalit inclusion.

There is still gape in rural or urban are the inclusive behaviour of Dalit communities. In theory and law is one thing practical or behaviour thing is other in Nepalese rural area there is no inclusive environment but my article concerned most of urban areas. So there is inclusive environment.

## 5. Conclusion

The study explored from the discussion, was found that school environment like teachers, administration and their colleagues behaviour, can effect on learning of Dalit students. Legally, it is not allowed to do discrimination in spear of social activities on the basis of caste and ethnicity even though it is still practice most of rural areas of Nawalparasi district. The discriminative behaviour is slowly decaying with the help of education for Dalit and Janajati. They are gradually empowered through incentives measures like scholarships, mid-day meals, dresses, inclusive education and reservation policy of government in most of the field in Nepal. Not only government but also NGOs, INGOs, and other local level organizations are supporting Dalit empowering programme.

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