

CHAPTER-III

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HISTORICAL BACKGROUND OF THE CHAMAR MOVEMENT

BACKGROUND OF THE MOVEMENT:

The studies on *Dalits'* socio-political movements are very few. Dr Ambedkar, was an all-India leader who claimed to represent all the *Dalits* of the country. But his role in mobilizing the Dalits outside Maharashtra is not well known. There is no full-fledged study or even an anthology giving information about various Dalit movements in different parts of the country. Shah (1980) gives an overview of the *Dalit* liberation or anti-untouchability movements in India. The former deals with the colonial period, whereas the latter looks at both the colonial and the post-colonial periods. Many books dealing with the Dalits, have mentioned about Dalit movements in a particular region or of the country as historical antecedents. The study on the Dalit movement is confined mainly to Dr Ambedkar's movement in Maharashtra. Shah (1975) writes in his study entitled, *Politics of Scheduled Castes and Tribes*, about comparative *Dalit* movements in Maharashtra and Gujarat, to show why the *Dalit* movement in Gujarat was less militant than that of Maharashtra.

The Dalit movement in India has a history of over 100 years. Dalits have waged a long, arduous, and often bitter struggle against oppressive caste discrimination, economic exploitation, marginalized political participation and an unjust social order. Their movement have achieved considerable success, ranging from such legislative enactment as those declaring the practice of untouchability an offence, to concrete measures such as reservation in the spheres of education,

employment, and elected representation in civic and legislative bodies. An important achievement of the Dalit movement has been to force non-Dalits, especially the upper castes/classes, to accept the fact that the Dalits constitute an important force in politics.

In Nepal, it is found that the history of Dalit Movement had started in 1947 through the establishment of 'Jailor Union' by Saharsh Nath Kapali. The main objective to establish the Tailor was union to enhance their caste-based occupation, which was in verge of difficulty. It became the initiation of Dalit Movement in Nepal during the later Rana period. After the political change of 1951 two organizations –“Nimna Samaj Sudhar Sangha- Dharan” and 'Jailor Union – Kathmandu” united and they made “Jati Todh Mandal”. It was known as “Samaj Sudhar Sangha in 1953. Parallelly, various other organizations were established in Baglung and other parts of Nepal.

During the movement few Dalits had challenged the Hindu religion during Rana period by wearing sacred thread (Jaanai) and they were punished through imprisonment.

The main objectives to establish these organizations are to protest against untouchability and other social discriminations prevailing in society. At 1955 Dalit had mass protest to enter into the Pashupati temples. Saharsh Nath Kapali lead the movement. Government arrested more than 750 people at that time and later the hoarding board (untouchables are restricted to enter inside temple) was taken out from there.

On the Chairmanship of Mithaidevi Bishwakarma, “Pariganit Nari Sangha” (1956) was established for women to participate in Dalit welfare. Later on, it was merged with “Samaj Sudhar Sangha” and was given a new name “Nepal Pariganit

Parishad” in the Chairmanship of Saharsh Nath Kapali and it was formally registered in 1962. Due to the activities and contribution of Saharsh Nath Kapali former King Mahendra nominated him as the representative of Dalits in the Upper house as parliamentary member in 1958.

Later on, “Nepal Rastriya Dalit Jana Bikash Parishad” was established on the leadership of Saharsha Nath Kapali. Successfully it completed their first conference meeting which was held in 1971 in Kathmandu and it succeeded to establish branch office in various districts. It aroused the consciousness about Dalit unity against untouchability and caste based discriminations all over the nation.

After Referendum (1979), Dalit organizations strongly demanded for reservation. They suggested to the Constitution Reform Suggestion Commission to include the chapter for welfare of Dalits. It was one of the great successes for Dalits. But because of the contradictions among them the programs were not successful even though objectives were good and it did not give them positive result.

At the end of Panchayat System youth of Dalits established “Jaati Bived Unmulan Manch (1987) to lead the Dalit Movement with the objectives to establish discourse among Dalit about their rights and liberty. But, it was not sustained for long due to various reasons.

After the political changes of 1990s, various Dalit organizations have been established. Some organizations are working properly and some are not. On the contrary, all political parties are concerned about giving certain reservation seats for Dalits before election. Likewise, other sister organizations are established in major political parties Nepali Congress, United Marxist Leninist and so on. Now-

a-days various political parties, their sister organizations are also working in favour of Dalit Welfare. Similarly, Government has launched Dalit Welfare programs in all districts through Social-welfare Council and through Local Bodies of Ministry of Local Development. Not only Government Organisations, Non-Government Organisations and Various Welfare Societies and Committees are also working to empower the Dalits.

THE MOVEMENT IN THE STUDY AREA

Chamars' Movement Against the Disposing of Carcasses:

In October 1998, four Dalit Sangam (a Public Organization of the Downtrodden People) under the guidance of Saraswati Community Development Forum, Terhauta, launched and strengthened the community program in four Village Development Committee of Saptari district, namely Hardiya, Daulatpur, Madhupatti and Kushaha. After its formation, the downtrodden people were made aware of the "Role of the People's Organizations in Civil Society" and the "Present Condition of the Downtrodden People in Our Society". These activities led to their strong unity and extension of the organization. Between 1998 and mid-1999, four strong people's organizations were formed in four Village Development Committee which struggled on different issues of the oppression of the Dalits and started taking decisions about making internal reforms for caste and class upliftment. Mr. Baldev Ram, President of Public Awareness Dalit Sangam, Madhupatti, expressed, "We have served the society by throwing the carcasses but we are regarded untouchable only on that account".

Primary Phase of the Movement Against Throwing Carcasses:

In July 1999, an animal of Kishan Kalwar of Madhupatti died. As practised traditionally, he asked Dhodhai Ram to throw the carcass. When Dhodhai Ram

refused, the owner had to throw the carcass himself. But the villagers threatened to boycott Dhodhai Ram for his refusal to throw it and boycotted him for a couple of days. Later, the Dalit organizations of 5 Village Development Committee joined together and supported Dhodhai Ram and protested against the boycott. The event was given due coverage in *Chhalphal Saptahik* (a Nepali weekly) dated 15th August, 1999. The news were copied and distributed among the Dalit Sangams. The boycott could not prolong due to the unity of the Dalit Sangams. Instead, the movement against throwing the carcasses got momentum.

Expansion of the Movement:

Another event occurred at Daulatpur in November 1999 after the event at Madhupatti. Some cattle of Harilal Chaudhari, Shreedev Chaudhari and Bhutai Chaudhari of Ward No. 5 of Daulatpur Village Development Committee died. The cattle owners asked the Chamars to throw the carcasses as per the existing tradition. However, none of the about 600 Chamars living in that village agreed to do so. Accordingly, they revolted against the Chamars from 1 December 1999. They prevented the Chamars from taking any loans, using pipes, wells or ponds, working in somebody's field, or as a labourer and also from buying goods from any shop. The defiant would be fined Rs. 501/-. The Chamars of Daulatpur had a tough time for about a fortnight. The event was given a wide coverage in national daily newspapers like *Himalaya Times*, *Kantipur* and *The Kathmandu Post*.

Launching the Movement Against Throwing Carcasses in Lahan:

After declaring to launch the movement against throwing carcasses during the Human Rights Day 10 December 1999, the President of Public Awareness Dalit Sangam, Baldev Ram, reached Lahan with some copies of the *Kantipur* news on Daulatpur blockade. He related the December 1999 events of Daulatpur to the

social leaders of Chamars and general people of Lahan. Moreover, Baldev Ram decided to launch a movement against throwing carcasses through a small meeting of the Chamars in Lahan. Thus, the Movement against throwing Carcasses had started from Lahan, Siraha in December 1999.

Impact of the Movement Against Throwing Carcasses:

The Chamars' decision against throwing carcasses became a sensation in Lahan. Many welcomed it, as their fundamental rights while others condemned it fearing it would upset the entire social structure. They called it improper and impractical. Meanwhile, a calf of Mr Surendra Shrestha of Lahan Municipality died in evening. He requested many Chamars to throw the carcass but none agreed. At 8 p.m. he himself threw the carcass on a municipality wheelbarrow brought with the help of his neighbor Parshuram Chaudhari. After throwing the carcass, he said, "We threw the carcass ourselves. Will the society condemn us as untouchable? Never, but the Chamars are called so only on that account."

Position of Lahan Municipality:

Socially speaking, Lahan Municipality is largely inhabited by Marwaris and Chaudhari who are mostly industrialists, rich and politically powerful. The Marwaris are involved in trade and industry while the Chaudhari are active in trade, industry as well as agriculture and politics. An analysis of the power centers shows that Laganlal Chaudhari (former mayor) and Padma Narayan Chaudhari (former MP and State Minister for Industry) have been directing all the social, economic and political activities of Lahan. Despite their political or ideological differences, the Chaudharis display great harmony and agreement on many issues due to their old family and caste relations. Padma Narayan Chaudhari's house still is regarded as Dyodhahi (a palace). He is a property owner. Many Dalits like

Chamars and Musahars depend on their land (estate). On this account, the Dalits always dance to the master's tune and the latter always cashes them as a vote bank (or pocket votes) during the elections.

Nature of Sanction Against the Chamars in Lahan:

On 24th March, 2000, all the Chamars of Lahan Municipality had to face a very inhuman and harsh illegal blockade. On the eve, a group of 5-7 people went around the Lahan market and pressurized each individual and shopkeeper for social boycott and blockade of the Chamars. They also pasted a notice of the same effect on electric poles. "The Chamars are not allowed to walk upon others' land, to use ponds, wells and pipes and to perform daily rituals (purging and pissing) on others' land". Early at the morning on 24th March, 2000, two persons were employed by Chamar Boycott Committee to announce the blockade on a microphone. Accordingly, they hired a rickshaw (three-wheeler) and went around Lahan market appealing the shopkeepers not to sell any goods to the Chamars. Early morning, the Chamar porters were forced out of the local Bus Park and deprived of their daily earning. A group was employed at the bus park under Bhagwati Chaudhari for that purpose. The bus conductor Sanhu Ram was forced out of his regular job. He was also asked to vacate the shop immediately rented at Magain Chaudhary's house and close his communication centre.

Explosion of the Event:

Few days the blockade was imposed on 24th March, 2000, a young buffalo belonging to Padma Narayan Chaudhari died. His family members ordered the Chamars to throw the carcass. However, the participants of the "Movement against Throwing Carcass" refused to follow the order. So the family members of Padman Narayan Chaudhari had to throw it themselves. This enraged Padma

Narayan Chaudhari and his elder brother Kisun Lal Chaudhari. On 23rd March, 2000, a meeting was held at the School located in Ward No. 1 of Lahan Municipality under the chairmanship of Padma Narayan Chaudhari. It resolved that the Chamars were to be barred from the meeting. Other attendees belonged to 11 different castes. Padma Narayan Chaudhari made them all consent about the fact that the Chamars had breached the social tradition and deserved social punishment. Thus a Chamar Boycott Committee was formed. It was not yet clear as to how many members it consisted. But a local resident, Purna Bahadur Khadka was selected as its Chairman. It, however, prevented the Chamars from working as labourers, taking or giving loans, trading upon others' land, using wells, pipes and ponds, working as porters at the bus park, working as bus conductors and buying goods from any shop. They were also sacked from the houses where they worked as attendants. A severe blockade followed the other day on 24th March, 2000.

Participation of the Dalits in Chamar Boycott Committee:

A group of Musahars belonging to the Dalits were actively involved in deciding for and executing the blockade on the Chamars. Later it was found that they had built their houses on Padma Narayan Chaudhari's land. So they could not defy the later's order and support their fellow Chamars. Another reason was that they were likely to be placed as porters at Lahan Bus Park instead of the Chamars. The Musahars were tempted at the prospect of earning Rs. 200 to 300 as porters so they took part in the forum against the Chamars. Moreover, the Chamars and the Musahars had been claiming superiority over each other as per the so-called social tradition of untouchability. This superstition also led to the Musahars getting involved against the Chamars.

Role of Saraswati Community Development Forum (SCDF) against the Blockade:

A three day training was conducted by “People’s Organization or Unity for Rights” from 22nd March, 2000 at the School, Kadamaha in Madhupatti Village Development Committee which was the work area of Saraswati Community Development Forum. The trainees consisted of the leaders of the Dalit Sangams (Public Organisation of Dalits) of five Village Development Committee and other district level Dalit leaders. On the night of 23rd March, 2000, they came to know about the blockade being imposed from next morning. When they met at Lahan Chowk at 8 a.m. on 24th March, 2000, the blockade was at its peak. Mayor Muni Shah expressed sorrow over the event, as well as his commitment to actively solve the problem. Then the delegation reached the Area Police Station. They pre-nurised the in-charge Sub-Inspector Harka Bahadur Karki of the event and requested him to take immediate action against the blockade. A delegation of the Dalit representatives, Saraswati Community Development Forum representative, Chamar victims, Human rights representative Jitendra Mahato, Advocate Suresh Karki, Mayor Muni Lal Shah, journalists and political leaders entered the site to hold a talk with the Chief District Officer. The talk began immediately on their arrival. The talk was held for about 5 hours. During the talk, the blockade leaders insisted that the Chamars must throw the carcasses, as per existing tradition otherwise they would face the blockade. However some points on agreement are;

- a. No one shall be forced to throw carcasses against his will and the municipality shall make an alternative arrangement.
- b. No one shall prevent anyone who offers to throw carcasses.
- c. The blockade against the Chamars shall be immediately lifted, as it is illegal and inhuman.
- d. The above points shall be abided by all. The defiant shall be legally executed.

Role of Local Administration:

Local police were found encouraging such activities like illegal advertising about the enforcement of the blockade against the Chamars, teams asking every shopkeeper to carry the blockade on, illegal forming of blockade committees, and forceful sacking the Chamars from their jobs. They paid attention only when the representatives of the Non-Government Organisations and Human Rights Organizations assembled the Chamar victims and pressurized the Chief District Officer and the police authority. The latter was sympathetic to the Chamars and expressed their commitment to take legal steps against the supporters of the blockade before the talk held at the Area Police Station. They even claimed that the Constitution held no importance. They would administer things strictly according to the social traditions. These were all highly objectionable. They also betrayed their helplessness by keeping quiet before the blockade party.

Role of Mass Media:

The mass media, newspaper and Radio Nepal showed profound interest in the event of blockade against the Chamars. First of all, *Kantipur Daily* (a Nepali national daily newspaper) published the details of the event as the headline news in its issue dated 25th March, 2000. It carried an editorial on the same issue only the other day that is on 26th March, 2000. The Nepal Television broadcasted it on the *Samachar Sar(News)* Program on the same day. Similarly, the Radio Nepal made the event public by broadcasting it through *Ghatana ra Vichar* program. Besides, *Himalaya Times* and other national daily newspapers published the news with due priority. The publicity of such sensitive news with top priority in leading newspapers and mass media drew the attention of all justice loving people of the country. So much so that leaders of political parties and members of parliament lost their patience and raised the issue (their voice) in the Lower House.

Formation of an Investigation Committee:

Honourable Member of National Assembly, Shanta Manavi, was the first to speak and express sorrow on the issue. Similarly, honorable MP Mrigendra Kumar Singh condemned the event. Another MP Rishibabu Pariyar gave a speech against the oppression of the Dalits in the Kingdom. Meanwhile, the Social Justice Committee of National Assembly took the matter seriously. It formed a 4-member investigation team and sent it for investigation. The team consisted of Member of Parliament Dr. Ramman Shrestha, Shanta Manavi, Vijul Vishwakarma and Rishibabu Pariyar. They reached Lahan on 1st April, 2000 and collected detailed information about the event by talking to the concerned party, Chamar victims, blockade people, and leaders of political parties, local administration, police, journalists and other civilians. They promised to present their report on the event to the Social Justice Committee.

Role of Other Organisations:

The representative of the human right organization Jitendra Mahato, representative of Nepal Downtrodden People's Liberation Society Vishwendra Paswan, Advocate Suresh Karki, Mayor Munilal Sah and journalists played an active role in protecting the human right and self-respect of the Chamars in the event of the blockade in Lahan. Their efforts and advocacy for the Dalits are highly appreciable.

Role of Nepal Downtrodden People's Liberation Society:

The Society assembled the Dalits and convened a meeting in Lahan on 25th March, 2000. It also formed Nepal Downtrodden People's Liberation Society Joint Struggle Committee. The Committee was deputed to take five Chamar victims to Kathmandu, present a memorandum to the Prime Minister, and organize a rally in

Kathmandu. Similarly, it presented a memorandum to District Administration Office, Siraha on 3rd April, 2000. It also issued an appeal about the event in Lahan. Moreover, it decided to organize 2-hour transport strike in Lahan on 26th March, 2000, but it postponed the program for certain reason. Saraswati Community Development Forum refrained from participating in the program as the Committee had taken the decision without its consultation, although Saraswati Community Development Forum had played an essential part in getting the blockade against the Chamars lifted.

Challenge by the Blockade Party to the Human Rights Activists:

The blockade party were shocked by the strong condemnation of their inhuman, cruel, illegal and oppressive activities all over the country. Especially after the investigation of the parliamentarians' committee, they feared to be legally executed. Then they took a defensive posture. They issued an appeal blaming that the event was politicized, the Chamars were being made scapegoats, and the Non-Government Organisations were harvesting dollars through the event.

Press Conference by Saraswati Community Development Forum:

Saraswati Community Development Forum held a press conference on 4th April, 2000 to clarify its role, view and future program after the appeal of the blockade people was issued and some people tried to ignore its role in ending the blockade. About 16 journalists of Siraha and Saptari district and many other people were present in the program held in the hall of Industry and Trade Union, Lahan. Executive Director of Saraswati Community Development Forum, Dilip Kumar Chaudhari, issued a press release explaining about its role in the event. Arjun Thapaliya answered the questions raised by the journalists. The news about the conference was published in the *Kantipur* and *The Kathmandu Post*.

All-Party Meeting:

An all-party meeting was held on 4th April, 2000 at District Administrative Office, Siraha at the initiation of the Chief District Officer. The participants held an extensive discussion on the event. Chief District Officer Anandraj Pokharel tried to protect the blockade group from legal execution saying that there should not be much argument or debate about the agreement that had already been reached, but the people of other parties opposed him. Another meeting was held on 7th April, 2000. It decided to legally execute Purna Bahadur Khadka, President of the Chamar Boycott Committee, from among others.

Continued Movement Against Blockade:

Nepal Downtrodden People's Liberation Society had rescheduled a protest meeting and on 2-hour transport strike in Lahan on 10th April, 2000.

Filing Public Suit:

The Dalits organized protest rallies, transport strike and protest meetings against the blockade in Lahan on 10th April, 2000. The meeting was addressed by the representative of Samyukta Janmorcha (United People's Front), Dalit leaders and journalists. The Dalits participating in the rally filed a case against the two major people of the blockade group, Padma Narayan Chaudhari and Purna Bahadur Basnet.

Protest Against the Dalit Movement:

The Nepali Congress Town Committee, Lahan, presented a memorandum to the Prime Minister through the Area Police Station. Lahan, on political basis, as a protest against the case filed on the blockade people saying that it was aimed at character assassination of Padma Narayan Chaudhari. Similarly, counter programs

like protest rally, mass meeting, transport strike and sit-in at the Area Police Station, Lahan were scheduled for 17th April, 2000. On 16th April, 2000, Nepali Congress appealed to the people to take part in counter-struggle through advertising on microphone and distributing pamphlets. The Nepali Congress Town Committee demanded that the Minister of Home Affairs should visit the spot and make an on-the-spot investigation.

Time-line of the Chamar Movement:

The movement started in 1998 in Lahan area. More than 57 events had taken place. During 1998 to 1999 only four events were organized. Main objectives of these movements were to organize the Chamars first and conduct public awareness programs – like rally, mass meeting to unite as well as to make them participate in welfare activities. The outcome of the initial phase of the program was to bring awareness among the Chamars first and unite them to resist against trouble makers.

Basically, during that period, awareness campaigning, committee formation, community mobilization, health and sanitation programs were launched. It resulted in positive response in life of Chamars and it further helped the Chamar movement through active participation.

During the period of June 2000 to Oct 2000, nine events took place. The Chamars refused to throw carcasses and not to work as mid-wife. Two rally were organised along with mass meeting which decided to protest by refusing to throw carcass

At the beginning of 2001 in January, National and Local Newspaper, T.V. and Radio published the news – covering movement of the Chamars for not throwing carcass. Similarly within 2001 there were 15 events. These movements

were organized by Chamars with regional and national Dalit organization. The Chamar movement also got support from other Dalits as well as political parties. As a result various organizations like Dalit Sangam and others were established. In this period, Chamar movement got support from other national, regional and local organizations. They demanded for free education and the right to go to the public places and to abolish the practice of untouchability.

In March 2001, Dalits of the study area with leaders and activists protested the rally, demonstration against the blockade and boycott against the Dalits decision not to throw carcass. This issue had attracted the attention of the district administration office, police office and even parliament. In this period the people of high castes held meeting in Lahan to blockade against the Chamars movement of Lahan.

During 2002 to 2005, 27 events took place. At that period spot inspection, field study, supervision teams were mobilized by the Government, Human rights and Dalit organizations. Then various programs were launched to empower the Dalits. One of the most important events was “Sweeper Movement in Lahan Municipality” demanding increment in salary and guarantee in job as well as permission to enter in temples, hotels and other public places. The Time Line of The Chamar Movement are as follows:

TIME LINE OF THE CHAMAR MOVEMENT RESULT

S.N.	Time	Event	Cause	Impact	Effect	Learning
1.	March, 1998	The situation analysis survey.	1. To implement the factual programme for identifying the situation of the community.	1. To initiate by the community. 2. Knowing the information about the community.	1. Programme conducted for identifying the issues.	1. The survey provided a sufficient knowledge about the community.
2.	June, 1998	Organization of Dalit People of 5 VDC.	1. To organize the Chamar community.	1. Chamars were organized. 2. They began to implement by identifying the	1. Chamars were unified. 2. They requested the local	1. The organization can be made in the imitation of

				issue.	administrati on to take action against the trouble makers.	local community leader.
3.	December. 1998	Conduction of rally and mass meeting on Human Right Day and provided the information about human right.	1. To provide the human rights.	1. Community knew about human rights. 2. To get the justice.	1. Community demanded the human rights. 2. They began to fight injustice.	1. By knowing the provision of human rights, Chamars became encouraged to fight against trouble maker.
4.	June, 1999	Conduction of 15 reflect classes for Chamars by sarswati Community Development Forum, Lahan.	1. To encourage the community for right based approach.	1. Discussed about term carcass. 2. Community argued that Chamars should be awarded for their contribution in the field of cleanness rather than humiliation as untouchable. 3. Strongly implemented the decision of not throwing the Carcass. First of all, Dodhai Ram announced for not throwing the Carcass.		
5.	June, 1999	Rally and mass meeting by 1000 people in Kusha to Secondary School demanding for free education.	1. To create environment for the better education for poor and dalits.	1. Joint and strong voice by the guardian's for their children's education. 2. Access of their voice to the various level of educational field.	1. Scholarship for dalit students. 2. Free distribution of books for dalit students. 3. Commitment by the government for providing free education and books for dalit children.	1. The need of strong blow for getting success in various problems facing by the dalits.
6.	July, 1999	A cow is died in the house of	1. All the Chamars of Lahan	1. Blockade was made by upper	1. The organization	

		Kisan Lal Kalwar of Madhupatti Village. People asked Dhodai Ram to throw the carcass but he refused to throw.	decided to change their traditional profession i.e. throwing the carcass. They had committed to be changed from dirty community to the clean.	castes people to the Chamars. 2. They became isolated by the other society. 3. Immediately no body was found in the favor of Chamars.	of dalits was formed. 2. All the Chamars decided to leave the hated profession.	
7.	March, 2000	The national news paper radio, T.V. published the news for the period of 15 days about the blockade and boycott punishment given the Chamars for not throwing the Carcass.	1. To inform all the people to break the blockade for not throwing the Carcass.	1. All the people knew the reality. 2. Many organizations had taken the imitation about the events.	1. They could not come outside the home. 2. They could not buy any things from shop even the cattle could not get any thing to eat. 3. The news was published in newspaper.	
8.	March, 2000	A buffalo died in the house of ex-state minister Padma Narayan Chaudharya and asked the local Chamars to throw the Carcass but they refused.	1. Two groups were found one group argued that the decision taken by Chamars was right where as next group arranged that this type of decision make disturbance in social system. 2. The movement against the throwing carcass started from village centered in city area. 3. The issue of not throwing the carcass got preference at national level. 4. Parliamentary committee demanded the action for Padma Narayan Chaudhary for his misbehave with Chamars.	1. In favor of Chamars, human rightists other institutions, political parties and all dalits were became united then; the movement of not throwing carcass became successful.		
9.	March, 2000	The II castes meeting was held in Lahan and decided to blockade against	1. To compelled the Chamars for doing their traditional profession.	1. No body helped the II Caste. 2. People were against the	1. This was a great achievement of the Chamar movement	

		the Chamars of Lahan.	<ol style="list-style-type: none"> 2. To form the association for protecting the Chamars. 3. To blockade the Chamars by publishing the public notice. 4. To humiliate the Chamars as low and inferior Caste. 	<p>blockade of Chamars by upper caste.</p> <ol style="list-style-type: none"> 3. The dalit movement became strong against the boycott programmes for Chamars. 4. NGO, social workers human rightists, political leaders and media asked to withdraw the blockade and boycott programmes imposed against Chamars. 	that people became aware for their rights and movement got sympathy from almost all sides.	
10.	March. 2000	Public case was registered by Chamars in District Administrative office Siraha Against the II Caste who boycott the Chamars.	<ol style="list-style-type: none"> 1. The meeting which was held in march by II caste to boycott the Chamars. 2. Chamars, who lacked their own land got trouble for toilet facility. 3. The upper castes people threat them to break the leg if they come out side. 4. Chamars could not buy the daily necessary goods because of boycotting. 5. The notice was published than shopkeeper who sells the goods for Chamars should be punished. 6. The blockade was made effective by standing the youth with stick. 7. The government authority could not accept the application about the trouble given by the upper castes. 	<ol style="list-style-type: none"> 1. Chamars of Lahan protected in police office for 2 days. 2. Traffic closed in highway for 4 hours. 3. After the effective movement, police office started to register the case. 4. In imitation of local administration, compromise between two parties was held. Then, the movement became slow down. 5. Lahan Municipality arranges a co-feast between Chamars and upper -castes leader. 6. In co-feast many people were participated. 	<ol style="list-style-type: none"> 1. The supporters of dalit movement were increased day per day. 2. Movement got recognized in national and international level. 3. The movement became success. 	
11.	April, 2000	Nepali Congress Lahan Committee	<ol style="list-style-type: none"> 1. To disturb the dalit movement. 	<ol style="list-style-type: none"> 1. Dalit leader was released from the party 	<ol style="list-style-type: none"> 1. The dalit movement became more 	<ol style="list-style-type: none"> 1. The political parties are not sensitive

		organized the various programmes against the Chamars.		Committee. 2. The then minister Gopal Rai scolded the Chamars.	effective. 2. The traffic was closed for an hour.	in the issue of dalits.
12.	April, 2000	Dalit meeting and press conference was held.	1. Publicly expose the events. 2. To fix the strategy for the movement.	1. The news was published. 2. Human rightist institutions knew the fact.		
13.	May, 2000	Joint movement committee conducted the programmes in favor of Dom and Chamars.				
14.	July, 2000	Reforms of caste system, not to throw the carcass and not to work as mid-wife.	1. They decided that they became untouchable because of throwing carcasses. 2. To work at home as mid-wife but in government services they couldn't get the job. 3. The Chamars women who provide the maternity services at mid-night but they are humiliated by upper caste male so, they want to leave this profession.	1. The meeting of dalits was held.	1. The awareness was created among the dalits against the discriminative culture of the upper caste society.	1. The awareness was created among the dalits against the humiliating culture of the society.
15.	July, 2000	Visit of Bibek Pandit was held and orientation programme was conducted.	1. Review of past dalit movement was held.	1. Identification of weak and strong point of Chamar movement. 2. The new method of working together with workers and civil servants was began.	1. An experience was realized that the success of the movement can be gained by reforming the weakness of the community.	1. The review of the past programmes and actions can help the future action.
16.	July, 2000	The rally was organized by the female activities against the alcohol and playing cards in	1. Against the laziness of male, counter parts. 2. Against the lost of property. 3. Against the	1. Male realized the reality. 2. Male realized about the equal contribution in domestic and	1. Local bars were closed. 2. Playing cards was closed. 3. The property was saved.	1. People realized that the waste of time and money is meaningless

		Daulatpur.	system of female engagement in domestic and agriculture works.	other business.	4. Equality for the business among the male was started. 5. Free life style was began.	2. To do something with the help of the family is better for living.
17.	August, 2000	The participation of female Chamars in Daulatpur community forestry.	1. Lacking the representation of female. 2. Lack of women empowerment.	1. Women were encouraged for participating in the committee. 2. Male also helped to encourage the female for their active role in committee.	1. The female started to participate in almost all committee with active role.	a. Easy to work with the participation of women in any committee.
18.	August, 2000	A meeting of Dalit sangam was held and they decided not to throw the carcass and announce the implementation of the announcement.	1. To be humiliated in the society by throwing the carcass.	1. Blockade against chamars was started. 2. Carcass should be thrown by the owner ownself. 3. It became a movement.	1. The Chamars of other places had also decided not to throw the carcass. 2. Dalits were encouraged. 3. Non-Dalits were demoralized. 4. Dalit commission was for med.	1. The movement organized by all dalits can be a example of movement in national and international level. 2. The movement becomes successful.
19.	August, 2000	Dalit Sangam was organized in Pipra West.	1. Dalit started to be organized.	1. Dalits published their pains. 2. They started to fight against the injustice.	1. They started to coordinate among the other dalit sangams in common issues.	
20.	October, 2000	Five cattle were died in Daulatmpur by Malaria, Chamars were told to throw the carcasses but they refused.	1. All the Chamars decided not to throw the carcasses. They realized that they became untouchable due to their dirtiness and such type of hated profession.	1. Blockade was started against the Chamar community. 2. The cattle owner himself was completed to throw the Carcass. 3. The upper caste people protested against Chamars. 4. The news about the blockade was published in national news papers. 5. Chamars were boycott by the other society.	1. Chamars became free from the social pressure of throwing the carcasses.	

21.	Jan., 2001	Community sent the representative in Dharan organized by Dalit Service Association.	1. Information about the events of Siraha and Saptari for the delegates came from many places.	1. Identification of the suffer and pains of hill and terai area's dalits.	1. Unification of all the delegates in dalit's issues.	
22.	Feb., 2001	The association of Dom is Saptari district was formed.	1. Expansion of Dalit movement.			
23.	Feb., 2001	Initiation for free and quality education by the dalits in Siraha.	1. To attract the attention of concerning agencies for quality education.	1. Work plan preparation. 2. To follow-up the programme 3. Protect the rally.	1. Participation of dalit in school management committee. 2. Lobbying for free and quality education.	1. Discuss should be held among the participants for identifying the achievements of the programme.
24.	Feb., 2001	District level dom caste meeting was organized in Saptari.	1. One of the most exploited and demoralized caste among the dalits is Dom. It is necessary to improve the living standard of the Dom. So to find the way out for the development of Dom was the main objective of the meeting. 2. To form the caste based organization. 3. To eliminate the untouchability between the dalits who are in the field of dalit movement.	1. All the concerning agencies administration, police political parties, realized that Doms are also Hindu. So, the entry for Doms should be open in Hindu Temples.	1. Doms entered in the chinnamasta temple. 2. Doms worshiped in Kankalini Temple. 3. Doms registered the case against the hotel-keepers who refused to provide foods for Doms.	
25.	March, 2001	The dalits leaders and activities protected the rally, demonstration, against the blockade and boycott for not throwing the carcass in district Administration office, police	1. To take action for troublemaker. 2. For the justice of victim people.	1. Protect the valley. 2. Blockade of police and administrative office.	1. Parliament asked the police and administration to take action against the trouble maker.	

		office and the M.ps. paid attention in parliament.				
26.	May, 2001	The entire Doms of Saptari district conducted the rally and mass meeting against the untouchability and demanding the right for entry in the public places.	<ol style="list-style-type: none"> 1. To entry into the public places. 2. To eliminate untouchability. 			
27.	May, 2001	Formed the people's organization for the rights.				
28.	July, 2001	The decision taken by the Chamars of Kochabakhari not to throw the carcasses the upper caste people threw 20 carcasses near about the tube well using by Chamars.	<ol style="list-style-type: none"> 1. Yadav people took revenged with Chamars for not throwing the carcasses by throwing the 20 carcasses near the tube well using by chamars. 2. Main cause of throwing carcasses near the tube-well was to compel the Chamars for throwing the carcasses. 	<ol style="list-style-type: none"> 1. Upper-castes people tried to make dirty and bad smelling in Chamars settlement area. 2. Many people took initiation to normalize the movement. Administration became unsuccessful for compromise. 3. The movement became more effective. 	<ol style="list-style-type: none"> 1. It is the end of social exploitation. 2. The untouchability between dalits is slightly reformed. 	
29.	March, 2002	Food Grain Collection for the education of poor and dalit in Rajbiraj.	<ol style="list-style-type: none"> 1. Implementation of free education up to secondary education. 2. Proper distribution of scholarship to be provided for Dalit students. 3. TV attract the district Education office, District development committee and village development committed for the proper distribution of scholarship to the dalit children. 	<ol style="list-style-type: none"> 1. The moral pressure was created for the government. 2. The dalits children jointly organized the education campaign. 3. District education office became awarded for the distribution of dalit scholarship. 		

30.	April, 2002	Singhdarbar blockade	<ol style="list-style-type: none"> 1. To fulfill the demand of dalit's. 2. To arise the dalit issues at national level. 	<ol style="list-style-type: none"> 1. Dalit issues were discussed in kathmandu. 2. The issues got priority in newspaper. 	<ol style="list-style-type: none"> 1. The case was registered in supreme court of Nepal. 2. The case was decided by the court in favor of dalits. 	<ol style="list-style-type: none"> 1. Dalit issues could be raised in the session of Parliament.
31.	July, 2002	A team which was sent for spot study in Hariharpur was beaten by upper caste people	<ol style="list-style-type: none"> 1. They came to encourage the Chamar's movement. 2. We solve our problems ourselves 3. Chamars are low caste people. So, we should not encourage them. 	<ol style="list-style-type: none"> 1. The structure of dalit blockade programme became district level. 2. The case was filed against the trouble – maker in administrative office. 3. Chamars protected in district administrative office for the justice and investigation 	<ol style="list-style-type: none"> 1. People knew that the movement was not born by hobby but it was the outcomes of compulsion. 2. The movement needs the legal ground and targeted for law and justice 	
32.	July, 2002	Saving collection and mobilization by dalits in 36 villages of saptari and siraha	<ol style="list-style-type: none"> 1. TV improve the economic condition 2. To send the children at School. 3. To collect small amount of money for the small business. 4. Protection from high interest rate. 	<ol style="list-style-type: none"> 1. The discussion method was followed. 2. The culture of not speaking was broken. 3. The information system is started among the community members. 	<ol style="list-style-type: none"> 1. The saving programme is started in neighboring villages. 2. Improvement in economic condition is begun. 3. Poor People protected from high interest rate. 4. They began to handle the small business. 5. Other NGOs also helped the programmes. 	<ol style="list-style-type: none"> 1. The movement can be success if the situation and time become favourable. 2. The activities can get energy if the top level people support.
33.	August, 2002	Spot inspection by the government team in Hariharpur.	<ol style="list-style-type: none"> 1. All party meeting, administration and police formed a inspection committee for investigation of the events. 2. To discuss about the boycott and blockade between two groups. 	<ol style="list-style-type: none"> 1. The administration assured the shopkeeper who did not sold the goods for Chamars would be punished. 2. Dalits felt that the administration is with them. 3. Administration committed that 	<ol style="list-style-type: none"> 1. Chamars can meet chief district officer any time. 2. The main leader of Hariharpur events Ram Prasad Yadav was punished. 3. Dalits became satisfied by the achievement of the 	

				the blockade is neutralized in one month.	movement.	
34.	Oct., 2002	Leadership Development Training for Dalits in Lahan.	<ol style="list-style-type: none"> 1. To empower the Dalit leadership. 2. To make dalit youth leaders. 	<ol style="list-style-type: none"> 1. Dalits are aware for getting their rights. 2. Generating idea for sweeper movement. 3. Initiation was taken for the upliftment of Dalits. 4. Dalits are demanded separate budget from VDC for them 	<ol style="list-style-type: none"> 1. Initiation is taken for the children of Dalits. 2. They formed VDC level association. 3. They conducted orientation programme for Dalits. 	
35.	Jan., 2003	Destruction of Dalits houses in unregistered land in Ithari and parshahi Village of Siraha.	<ol style="list-style-type: none"> 1. Due to political curiosity. 2. To make field the land used by the Dalits. 3. It is due to not throwing the Carcasses by the Chamars. 	<ol style="list-style-type: none"> 1. Upper castes people made the Chamars homeless even in the cold wave. 2. Five Chamars were became ill by the beaten of upper castes. 	<ol style="list-style-type: none"> 1. Many institutions and journalists helped the victim people and made pressure for the justice of victim people. 2. Trouble makers are made compulsion to pay compensation for victim people. 3. They got freedom to stay at the village 	<ol style="list-style-type: none"> 1. The structure may be changed as accordance to the issues. 2. Victim people became encouraged when the institutions neared them.
36.	Jan, 2003	Destruction of Dalits houses in Arnaha, Kusha Saptari and dalits are beaten by other castes of people.	<ol style="list-style-type: none"> 1. Not throwing the carcasses. 2. Low number of Chamars population. 3. They refuge to respect Shah and Yadav. 	<ol style="list-style-type: none"> 1. Became ill by beating. 2. Became home less. 3. The women and children became harassed. 	<ol style="list-style-type: none"> 1. Police are made awared about the misbehave for dalits. 2. Reconstruction of destroyed houses. 3. Dalits became united. 	<ol style="list-style-type: none"> 1. The effective way for hearing the injustice is spoken by the victims themselves. 2. The help of media is very important
37.	Feb., 2003	Dalits children organized a rally against save the children to Siraha	Not helping attitude for the education of dalit children	The news was published in Newspaper	Central office asked the Clarification	

38.	March, 2003	The first case about the untouchability was registered in Rajbiraj Court.	<ol style="list-style-type: none"> 1. For justice 2. For self respect 	<ol style="list-style-type: none"> 1. Other people became aware 2. Doms also realized themselves as a man 3. Doms Came to know about law and justice 4. Dalits demanded to take actions for the trouble makers. 	<ol style="list-style-type: none"> 1. They beg excuse when Chamars cased the file. 2. Hotel Keepers became ready to use the glass and plate for the Chamars. 	<ol style="list-style-type: none"> 1. Case can be filed against those people who practice the untouchability
39.	April, 2003	A Dalit is beaten by shopkeeper in Daulatpur	<ol style="list-style-type: none"> 1. Shopkeeper beat the Dalit in regular transaction of payment for buying goods. 2. It was for a nominal transaction. 3. It was due to the relationship between Dalit and non Dalits. 	<ol style="list-style-type: none"> 1. Unnecessary expenditure for treatment by Dalit Victims. 2. The Shopkeepers loosed the confidence of the customers. 3. It was a injustice done to a Dalit. Thus, other Dalits were became aware. 	<ol style="list-style-type: none"> 1. It was the exploitation against the Dalit people by upper-castes 2. The victim people were released. 	
40.	May, 2003	Sweeper movement in Lahan	<ol style="list-style-type: none"> 1. Sweeper demanded for the entry in temples and hotels and increment in the salary and permanency who worked in Lahan Municipality 	<ol style="list-style-type: none"> 1. They became ready for step-wise movement. 2. They formed struggle committee in the leadership of concerning persons. 3. All the sweeper became unified. 4. People who misbehaved with sweeper beg excuse. 	<ol style="list-style-type: none"> 1. Sweeper could enter in the hotels and temples. 2. The events were broadcasted by radio. Thus, the hotelkeepers of other place became aware. 3. The sweepers of Lahan Municipality got permanent job. 4. All the people of Lahan Municipality became aware in untouchability issue. 	<ol style="list-style-type: none"> 1. If the victim people realized their pains in-depth, the movement can be successful. 2. If the previous movement is successes, same type of later movement can more successful.
41.	May, 2003	A non-dalit women was beaten in Govindpur, Siraha	<ol style="list-style-type: none"> 1. To work in dalit house. 2. To be a home less 	<ol style="list-style-type: none"> 1. The troublemaker was become afraid when the news was 	<ol style="list-style-type: none"> 1. Dalits made a house for victim women. 2. All dalits 	<ol style="list-style-type: none"> 1. It was a example to be learned that non-dalit women

				<p>published in various newspapers.</p> <ol style="list-style-type: none"> 2. All dalits people helped the victim for her justice. 3. Dalits told the police to take action trouble maker. 4. All dalits created a movement for justice. 	<p>formed an association in VDC level.</p> <ol style="list-style-type: none"> 3. A good relationship was created between Dalits and non-dalits. 	<p>were also victimized like dalit people.</p>
42.	August, 2003	District level sweepers gathering in Rajbiraj	<ol style="list-style-type: none"> 1. To unite all the sweepers of the district. 2. To form a district level committee of the sweepers. 3. Sweepers is kept behind among the Dalits. So, to make them forward. 4. To explore the pains and condition of the sweepers of Saptari district. 	<ol style="list-style-type: none"> 1. Sweepers were united. 2. They formed an organization. 3. They became aware about their rights. 4. They started to be changed themselves by realizing own weakness. 	<ol style="list-style-type: none"> 1. It helped in the upliftment of lower castes. 2. They became encouraged for their children's education. 3. The same caste people became united. 4. They started to save some amount from their income. 	<ol style="list-style-type: none"> 1. Courage and self-confidence can be increased by participating in seminars and mass meeting. 2. The gathering and mass meeting encouraged to do some thing new for the upliftment.
43.	Nov., 2003 to July 2004	Data collection for the distribution of scholarship and filed the case in District Education Office, Saptari	<ol style="list-style-type: none"> 1. Government has provided the scholarship for the dalits children 2. Have Dalit children really got the scholarship? 3. To identify proper distribution of scholarship. 4. To know the rate of distribution 5. Have only dalit got the scholarship or other are too getting? 	<ol style="list-style-type: none"> 1. It helped the guardians. 2. Guardians became encouraged to send their children in school. 3. The distribution pattern of scholarship was publicly exposed. 4. All the concerning people have the same voice. 		
44.	December, 2002 – February., 2004.	Adult literacy classes were conducted in 29 places of Saptari and 6 places of siraha	<ol style="list-style-type: none"> 1. To break the non-speaking culture among the Dalits. 2. To make them able to expose 	<ol style="list-style-type: none"> 1. Dalit women became literate. 2. Women formed their organization. 3. They started the 	<ol style="list-style-type: none"> 1. They started to send their children at school. 2. Increasing trend of 	<ol style="list-style-type: none"> 1. It is known that the adult literacy class helped for the

			their trouble and pains publicly.	discussion method for identifying the problems and find out the solution. 4. They stated the saving programme.	access in resources is begun. 3. They became able to identify friend and enemy. 4. They became aware about the distribution of scholarship for the Dalit children. 5. They started to contact in related organizations 6. They stated for demanding their rights in VDC level.	successful Dalit movement. 2. Adult literacy class helped to send their children at school.
45.	May, 2004	Dalits people entered the Kankalini temple Saptari	1. It was for the practical implementation of human rights. 2. It was for self respect.	1. They were able to enter the hotels and temples. 2. The news was published. 3. The self-respectness of Dom is increased.	1. In the opinion of doms, the society is changed. 2. They are reducing their bad habits. 3. They could file the case if some one talk about the untouchability	1. The movement gets success if the time and situation is favourable. 2. If the high-ranking people support the movements the movement can be successful.
46.	June, 2004	1000 children got birth certificate in 4 VDCs in Siraha (Bhadya, Sisni Govindpur and Dodana)	To get admission in schools	1. Dalit children began to go to school. 2. Increasing number of students demanded more teachers.	1. The dalits of neighboring villages also started to register the birth of children.	1. They knew about the importance of birth registration. 2. They knew that the registration of birth, death and marriage should be made within 35 days.
47.	June, 2004	District level sada (Mushahar) meeting was held in Saptari	1. To unite the Sada at district level. 2. To make an active committee of Sada at district level. 3. To able the	1. District level committee was formed. 2. The meeting convinced all the Sada unite in common interest.	1. The meeting decided to uplift the Sada castes. 2. They felt that police and administration helped them	1. The load of seminar should be distributed among the concerning people. 2. To conduct

			<p>backward castes.</p> <ol style="list-style-type: none"> To know the real condition of Sada and to inform it among the same caste of people. To encourage the educated youth in creative activities 	<ol style="list-style-type: none"> All the Sada knew that fighting against injustice is necessary for them. Youth Sada became encouraged. They became award in education. 	<p>in genuine issues.</p> <ol style="list-style-type: none"> They knew that the official task in any office could be solved by saying their problem. They made district level not work. 	<p>seminar and meeting is best way to solve the problem rather than to say by a single person.</p>
48.	June, 2004	People's opinion for the construction of home for landless people destructed by upper caste people in against the dalit movement.	<ol style="list-style-type: none"> To make house in government's land An upper caste youth was punished Rs. 25000/- for illegal relationship with a Sada girl. 	<ol style="list-style-type: none"> Sadas case filed against Paltu Shah. The news was published in various newspaper. 	<ol style="list-style-type: none"> Paltu Shah realized his misbehave. Sadas got land to build houses. Paltu Shah committed that the misbehave will not be repeated. 	<ol style="list-style-type: none"> Many representatives of various organizations visited on the spot to know the reality and helped for justice of victim people.
49.	June, 2004	Dalit student scholarship co-operation, Kanchanpur Saptari (for 1 student).	<ol style="list-style-type: none"> Being a very poor student. He was in condition to be dropped out from class ten. The family was very large and income is very low. He was dalit and intelligent student. 	<ol style="list-style-type: none"> He got the opportunity for continuing his education. The confidence of the guardian is also increased. It is hoped that his condition could improve in future. 	<ol style="list-style-type: none"> Continuation in his study. The faith of dalits toward organization is increased. Dalits were encouraged. 	<ol style="list-style-type: none"> It is difficult to access the education to dalits if the government does not provide the free and quality education for the dalits.
50.	June, 2003	Dalits formed the VDC level association	<ol style="list-style-type: none"> To access the dalits issues in local level. 	<ol style="list-style-type: none"> Dalits of VDC became organized. Group discussion Discussion for the future programme. Stake holders were called. 	<ol style="list-style-type: none"> The system was begun for discussing the problem. Dalits are ready for campaigning To struggle in common issues. Access in various organization. Search of the resources. 	<ol style="list-style-type: none"> VDC level organization helps to solve the local problem.
51.	August, 2003	Blockade for Chamars in Tarpatti and sarsia of Dhanusha, District.	<ol style="list-style-type: none"> For not throwing the carcasses. For not serving as mid-wives. For demanding the high wages. 	<ol style="list-style-type: none"> The blockade by upper-castes people. Chamars could not get job. They were 	<ol style="list-style-type: none"> They became helpless in front of landlord. They were compelled to 	<ol style="list-style-type: none"> It is realized that law and justice is only for upper-caste people.

				<p>compelled to stay at home.</p> <ol style="list-style-type: none"> 4. They became hungry. 5. Chamars children could not go to school. 6. They could not buy the medicine. 7. They could not get the cattle for grassing. 8. They could not inform the media and other related organization for their help. 	work at low wage rate.	<ol style="list-style-type: none"> 2. They realized that they got sorrow and pains for their voice against their in justice. 3. They felt that if all the dalits could be united the movement would be successes.
52.	September, 2003	Initiation taken by the dalits for closing the dalit school Majhaura. Siraha	<ol style="list-style-type: none"> 1. For being newly registered and new staffing. 2. For being a dalit school. 3. Due to political cause. 4. Dalits children were getting the education facility. 5. The school was established with the donation collected by the local dalits. 	<ol style="list-style-type: none"> 1. The news was published in news paper. 2. They asked help from other organization. 3. They informed the situation to district administration, police and district development committee. 4. They informed in Education ministry. 5. The concerning agencies took initiation. 6. It is realized that the school should be established and staff should be managed by the government. 	<ol style="list-style-type: none"> 1. If the steps are for goods motive, the result becomes favourable. 2. The government agencies should also be pressurized for getting the services. 3. The group of 30/35 individuals could create the pressure. 	<ol style="list-style-type: none"> 1. The students of Majaura protested in District Education Office then the government fulfills their demand. 2. It is learnt that the movement becomes success if it leads the community.
53.	November, 2004	The person who beat the Dom (Sweeper) was punished in saptari	<ol style="list-style-type: none"> 1. The person refuge to repair the bicycle's of the Dom and he beat the Dom. 	<ol style="list-style-type: none"> 1. The meeting was called. 2. He was punished. 3. The women gathered from different places to speak in favor of justice. 4. The news was 	<ol style="list-style-type: none"> 1. The amount of five hundred was used to buy the medicine. 2. VDC provided a tube-well for the use of Dom. 	<ol style="list-style-type: none"> 1. The victim people could get the justice if all the dalits would be united.

				published.	3. Dalits became united. 4. The victim got justice.	
54.	January, 2005	Blockade the road	1. Demanding land.	1. Landless poorer were unite.	i. System were failed and local administration attract the situation.	
55.	July, 2005	The inter-caste marriage between Dalit and non-dalit became failure in Daultpur	1. The boys were form lower caste and girl was form Yadav. Thus, the Yadavs disturbed the marriage programme. 2. A person disturbed the marriage between Chamar and Bishwakarma. 3. The Chamar boy was not any educated and from well to do family. So the person disturbed the marriage. 4. The police and administration heard the voice of upper caste people.	1. The mental tension was created in boy sand girl's life. 2. The guardian's of both families were humiliated by the society. 3. The situation discouraged the possibility of inter caste marriage. 4. The victim could not get help from police and administration. 5. The victim people were humiliated and harassed by the society.	1. They were unable to get marriage. 2. Non-Dalit got relief from the events. 3. Dalits people became aware about such. types of events. 4. Non-dalits got relief from the punishment of police and administration	1. It was learnt that inter caste marriage system could be successful in the management coordination and support of Dalits association
56.	September, 2005	The dalits landless people ploughed the black-topped road and they informed District Administration office and land conservation office.	1. To get the land for landless people.	1. The declaration of land movement. 2. The news paper gave priority in their news.	1. Dalits became success to attract the government.	
57.	December, 2005	All Dalit representative held meeting at Lahan	1. To evaluate the condition of Dalit.	1. To declare the further steps.		

Learning from the Movement:

New experiments were made right from the spot that the Saraswati Community Development Forum stood by the movement of Chamar immediately. These shows that the social workers or activists involved in public advocacy should enhance their ability to make fast decision and analyze the effects of the events. The activists involved in public advocacy must have a sound backing of general mass. The activists involved in public advocacy must keep a vigil on the activities of all parties or groups, be able to advocate any issue from legal point of view and be ready to stake his or her life if necessary. But on the other hand, it is difficult to execute law when the rival group is stronger. The authorities concerned with the implementation of law also hesitate to speak against and properly administer or enforce law on the powerful and influential people.

The individuals or institutions exploit every situation to take the credit of positive results of campaigning though they may be far behind the line. But the opponents use power and money to defame the social workers and try to create propaganda, against them. Similarly, the high caste people try to politicize the event for the slightest lapse of the rightful movement of the Chamar. For example, it was felt that a political party was used to shield the mistake of one single individual, Padma Narayan Chaudhari. Nepali Congress Town Committee had issued a letter to a person called Dille Mijhar accusing him of anti-party activity for his advocating in favour of the Chamars.

The issue raised by media is more effective than the voices raised by thousands of people and social workers. Then, even the administration is forced to act immediately. Public campaign becomes more effective if done jointly different organizations rather than by one single organization. The worker involved in

public campaign must have a good rapport and co-ordination with all sorts of people.

The achievements of the movement are significant. The Chamars' movement against throwing carcasses has enough publicity. Dalit representatives got social exposure. A collective forum has been formed of 30 journalists, advocates, Non-Government Organisations representatives and Dalits for public advocacy for civil rights. The Dalits have shown rare unity.

Weaknesses of the movement is also visible. It is difficult to continue public advocacy and to follow the events before the problems are completely solved, due to budget constraint and lack of proper guidance by the authentic people on proper time. Therefore, organizations try to get more credit to lift the blockade and face challenges and dangers while strongly advocating the case of the Dalits.