

Dalit Community, Political Paradox and Problems of Rural Development

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Abstract

This paper argues that the excluded communities of south Asian continent are not conscious of their basic human rights, they usually face several sorts of discriminations from their companions. The conventional politics of Nepal has not focused to their upliftment despite the state has prioritized structurally. Even the investment of abundance state capital and narratives for development could not transform livelihood of rural strata. It aims to explore the existing condition of the excluded and marginalized communities, describe contemporary development comprehension and evaluation of the dynamic contributions from the political forces in context of the rural development. The political forces, in the name of facilitating the development process for comprehensive wellbeing of citizens, have grasped politics as a tool for opportunities multiplier for their extensive vested pursuits. Politics is reliable force for structural transformation of a society that enhances citizens' sovereign thought, but the political performance in Nepal is questionable. It discloses that the excluded communities are beyond the access of contemporary development and political participation because of paradigmatic complexities. The data were accumulated from primary as well as the secondary sources, personal communication, participant observation and focus group discussions. It explains development is not a mere installation of physical infrastructure to facilitate society; it is the conglomeration of attitude, thought and perfect demeanor and it is significant for the inquisitive individuals as it disseminates enriched notions. Ultimately, it influences as the milestones for structural changes in the rural society of Nepal where modern amenities are in short.

Keywords: complexities, dilemma, ethical entrepreneurship, exploitation, inclusion.

Introduction

Federal republic of Nepal consists of three-tier federal political structure since post-conflict state restructuring process. Nepal consists of 753 local and seven provincial governments. The democratic maneuver in different phases of Nepalese

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history has put entire development process beyond tractability that has been complex for the coming generations. The disadvantaged communities signify those backward and prevented from the access in state capital and representation of state structure: Prevented in cultural, economic, political, religious and social dynamics with bottleneck social fabric. Equality and welfare have been the buzzword for everyone's expression which is realized scarce in reality. Numerous political forces all over Nepal deliver the dreams for development for comprehensive advancement of a society but that is beyond the average citizens. The large portions of the rural Nepalese still lack basic infrastructures for development. Majority rural masses are beyond the opportunities for their personality development despite the political agencies deliver colourful ambitions. There is no appropriate compatibility in expression and performance of the political forces in transforming rural Nepal. This paper describes the existing situation of the disadvantaged communities (Dalit Communities), political dilemma and challenges of rural development in Nepal contextualizing the politics of consciousness and diversity.

Conscious rural citizens are hard-working and cooperative to their fellow companions; peace, friendship and mutual cooperation are their exuberant strategies whereas the urbanites perform for their incremental maneuver. Paradigm of opportunities and services are different in the rural and the urban realms. Narrowly, limited population and opportunities are the common features of rural Nepal that compels ones to have limited access and opportunities. Due to the limited mobility and access, the rural people have to be contended with slight and insignificant achievement. Extensively, the abundant resources and boundless opportunities encounter in urban society that create leisure life style and dynamics by accumulating contemporary facilities for advancement. Naturally, the nature and engagement of people between these territories differ digitally as there is vast contrast even in the performance. The density and occurrence of certain incidents in the diverse territories differ proportionally as citizens represent diversity in culture. Both the rural and urban territories face challenges but they differ in the nature.

This paper argues that the pervaded poverty, illiteracy and lack of technical capabilities keep rural individuals from the mainstreaming development; the rhetoric of confiscation, fraudulence and deceptive attitudes of the state prevented them from advanced performance. Democracy could not alter the livelihood of grass-root citizens. Unless citizens realize the genuine semantics of democracy, it will be reliable tool for self-seekers for meeting their pursuits. This article illustrates much on the challenges of rural development and political paradoxes in Nepal where political party cadres perform treacherously.

Despite of the advocacy for democratizing the society and facilitating the grass-roots communities, the inclusive federal politics has not altered the existing situation of the backward communities for their mainstreaming. Absence of honesty, extreme expenses and irrational distribution of the state capital have put straight obstructions in the smooth performance for the installment of infrastructures in rural Nepal. The present study has the following quests.

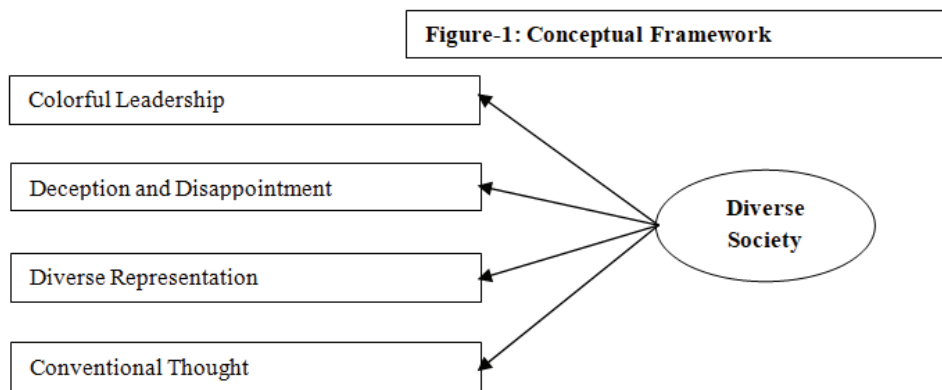
- a. What significant alterations have the grass-roots communities inferred?
- b. How are the major political agencies performing in the grassroots communities?

The objectives of the study are:

- a. To identify the situation of disadvantaged (less benefitted) communities and the development in rural Nepal,
- b. To describe the contemporary development activities that can empower the rural citizens and to evaluate the role of major political parties in structural changes of Nepali society.

Conceptual Framework

In a democracy, ideologies divide citizens for their optimum performance. The diverse society represents through their participation. Social and political performance manage and enhance diversity. The political parties and their sagacious representatives cause for grand social transformation that envisages for the resilient society and the institutions.



(Source: Hagen, 2016)

In a conventional society, one can observe diversity in attitude, thought and behavior of citizens. The stereotype attitude, biased thought and discriminatory behavior completely invite turmoil that destroys the peace and conciliations from the society. The politics of ethical entrepreneurship paves way for grand social and political transformation that could mitigate all forms of discriminations and partiality for reconciliation.

Review of Literature

Literatures reflect eternal reality of a society that accumulate versatile inferences of citizens paradigmatically. Literatures provide lively enriched information to the readers and encourage for comprehensive performance for creating significant knowledge sources for a better society. The disadvantaged communities need much exertion to carry out that are beyond exploration. Some existing literatures in the area have not addressed timely requirement. The specific studies in the fields are Shah (1997), Webster (2002), Thorat and Umakant (2009), Bishwakarma (2010), Rothman (2011), Quigley (2012), Hofer (2012), Maharjan and Kisan (2012), Kisan (2016) and Bishwakarma (2018), but these do not describe the reliable notions for best alternatives on how the exploited communities get benefited.

Pai (2013) in a text "Dalit Assertion" describes the condition of the disadvantaged communities in the south Asian continent and describes atrocities, punishment and exploitation against them. The author explains the corroding situation of people beyond the access in state capital and urges them all to be united and launch collective campaign for their liberation. Moreover, the text is silent for the best mechanism. Gyalenter, Guru, Deshpande and Lama (2016) in a text "Affirmative discrimination policy for Nepal" review on the existing constitutional and lawful provisions for the upliftment of disadvantaged communities in a conventional society, Nepal. They have focused on the positive discriminative policy, comparison of the Nepalese disadvantaged communities and the way forward with the best specimens. Similarly, Mungekar (2017) in a text "The essential Ambedkar" argues the large portion of the masses of Hindu communities are stigmatized (stratified) as the untouchables that face discriminations in every performance from the fellow society members. They are considered dirty and excluded in the cultural celebrations. He argues 'if caste is an attitude and it is nothing else, it must be said to be dissolved when that particular attitude symbolizing the caste is dissolved' (p. 139).

Sunam (2018) in text "Discourse on Inclusion [Samabesitako bahas]" states the excluded situation of the disadvantaged communities in a state building process

of Nepal and describes the bottleneck fabric for the excluded community in public service. He demands surplus exertion from the community for dynamic intervention in the state building process. He has warned the community people to be active and effort collectively for common causes. Moreover, Aahuti (2020) in a text "Talk on Caste [Jaat varta]" explains the forms of discriminations and the atrocities behind caste sentiment and how the excluded communities suffer from the structural violence in a conventional society. He urges everyone to be critical and responsible for collective interests. Wilkerson (2020) in a text "Caste: The lies that divide us" states continental forms of discriminations which provides one to discern how some people discriminate their fellow being in their respective society.

Among many contributions pertaining to the development prospects, these are significant contributions. Sharma (2001), Yew (2011), Hagen (2019), Stiglitz (2019), Shengping (2021), Shahi (2021) and Pandey (2022). Shrestha (2009) in a text 'In the name of development: A reflection on Nepal' describes the motives of development practices to facilitate citizens just after the establishment of democracy in Nepal. He argues that many factors have benefitted from the spreading poverty of Nepal as the state has not mobilized the natural capitals. He has concluded the advancement of a state depends on the comprehensive resources mobilization and rationalism. Sharma (2021) in a text 'Political economy of social change and development in Nepal' describes the problems and prospectus of rural development in Nepal in collaboration with foreign assistance. He has explained the Maoist insurgency and the structure of Nepal, peasantry, mobility and the changing faces of rural Nepal in pretext of globalization, capability enhancement and the genuine causes of the conflict with agendas for comprehensive change.

Method

This study is an exploratory study following the qualitative design. The sampling is purposive and the site for the study is Aathabis Municipality and Thatikandh Rural Municipality (Dailekh district) in Karnali Province, Nepal. The respondents were 21 (7+7+7) individuals including two focus group discussions (Thatikandh Rural Municipality - 6 Agra; November 18, 2021 & Aathabis Municipality -7 Berupata; December 12, 2021). The sources of information are primary and secondary both that were collected from key informant interviews (KII), participant observation (PO) and focus group discussion (FGD). The researcher has presented data systematically upholding the high ethical demeanor.

Result and Discussion

Existing Situations of the Excluded Communities

The true performance of individuals causes for comprehensive social transformation of a country. The comprehensive narratives only enable to recognize the existing status of cohesion of citizens within particular community. Bishwakarma (2018) states disadvantaged communities are the outcomes of politics of discrimination and the dishonest practices of political forces in a conventional society (p. 178). The members of the disadvantaged communities have to enjoy extreme suppression as well as oppression within the band box of equality and freedom. There is extreme intra-division among the communities that never allows to be united. Their social and economic status is extremely intolerable. The dynamic participation and management of abundance infrastructures of development determine their mobility. The average individuals often carry out the orders only but the competent strategists only could fancy of planning and motivate the public (Sharma, 2021, p. 183; Shengping, 2021; p. 130 & Wilkerson, 2020; p. 256). Hence, Aristotle had divided human beings into three categories: first class, second class and the third class. Accordingly, the first class citizens never think of themselves, the second class play divided roles whereas the third ones never think of others; they devote their whole for their vested self-interests.

One of the political activists (personal communication, Dailekh; December 4, 2021) explained, 'infrastructure development ensures peace building process in a society that enables peace and conciliation; in short of proper infrastructures, the socio-mores and cultural codes are violated that life gets frolic, complex and problematic as well'. Education, health, drinking water, electricity, communication and transportation are the genuine development infrastructures (Gyalenter, Guru, Deshpande & Lama, 2016; p. 76). The disadvantaged communities lack basic infrastructure to facilitate for their personality development. the appropriate education enhances ethical entrepreneurship. "Citizens with high morale are the supreme assets that contribute much for development, perform best as they are mentally and physically robust; comprehensive social advancement depends on the conscious contributions of sagacious citizens and their leadership focuses on results" (Hagen, 2019; p. 239 & Kisan, 2016; p. 87). Communication, transportation and electricity hence are the milestones of comprehensive transformation that should be in the priority plan of state for comprehensive social wellbeing. Economic status of the disadvantaged communities in the remote villages of the sites is not satisfactory. "They do not have specific skills that could assist for their income generation. The unskilled nature of job compels them to have manual work that they suffer much" (Hagen, 2019; p. 98). A peasant

in Dailekh (personal communication, Aathabis municipality-9 Chhepadi; January 10, 2022) stated 'many laymen only know manual jobs so they go to developing arena of India or Nepal in search of work opportunities and happiness which often makes them face extremities.' Their families suffer from the periodic separation as the chief bread winner migrates. Sometimes minor sickness also bestows them bitter inferences.

A teacher in Tilepata (personal communication, Dailekh; January 12, 2022) described 'the children of the poor families of the disadvantaged communities do not get appropriate treatment when their father leaves home in some interval. They often go to the hilly areas of India that makes their identity as *'Kalapahade'*. They are reluctant returning their home after long that indicates their periodic affordability. Hagan (2019) describes development is a process to create quality human being and it should facilitate to resolve potential complexities. He states the construction of foot trails, reformations in the animal husbandry and slight income generation activities do not bring alteration in the complex inferences of citizens; it could not benefit to them without consolidating their potentiality, capabilities, health, education and employment opportunities. "The vigil and ethical leaders worry about the appropriate mobilization of the state capital which they value these elements higher. Thus, the leadership should be moral, sagacious and vigil" (Shengping, 2021; p. 85; Shrestha, 2009; p. 94 & Shrestha, 2021; p. 232).

The discrimination from people to people is a grave violence of human rights that the fellow communities have perceived yet. Human rights is equality and freedom of speech as well (Kisan, 2016; p. 162). Development activities in Karnali province have provided grand opportunities for political activists to bag money and employment opportunities which the average citizens are deprived of. A social activist (personal communication, Thatikandh Rural Municipality-5 Dailekh; December 22, 2021) explained 'the political party leaders keep opportunities in the hands of their kinsmen that prevent average citizens from grasping work opportunities; nepotism and favouritism is very high'. Rational distribution of opportunities and state capital only could mitigate discrimination prevailed in Nepal. When conscious citizens remain silent to the outlawed actions, the opportunist cadres of political party deceive them comfortably; their reluctances in politics provide ground for self-seekers.

Dilemma in the Development Comprehension

Naturally, whimsical actions easily put impacts on Nepalese citizens that do not use their consciences for development initiatives despite of the huge investment of state capital and literacy program. The external forces comfortably influence in determining social development. The white faces or the foreign hands seem more skilled to the Nepalese in the country. The consumer culture spread throughout the country imparts that one should consume the products but involve in the productive actions. A teacher

(57) in Dailekh (personal communication, Tilepata, January 14, 2022) argued 'most people in the remote areas of Nepal do not pay attention in producing organic products into their respective fields neither they value creativity, they even in the remote parts import daily-consuming materials that sound parasitic to the precious practices'. In the past the forerunners were self-reliant in production and consumption, even they had prepared required materials themselves. The peasants in Dailekh (focus group discussion, Aathabis Municipality-7 Kafalpani; November 15, 2021) described "early people were self-reliant, they even sowed cottons to prepare clothes themselves but these days everyone imports several items they required. The vigilant individuals only make good contributions in the society though their critical strength".

Education for the sake of education does not bring drastic change in the living standard of citizens rather they act on others without identifying the genuine causes. One of the professionals (personal communication, Gairagau, Dailekh; January 13, 2022) argues that political culture determines socio-culture of a society, "understanding is the first and foremost task of citizens, the appropriate comprehension of social reality leads them for progression; reliable social and political change depends upon the contributions of conscious citizens as they are the dynamic force for complete transformation." Infrastructure development facilitates to the living standard of citizens and it enables them to invest their invaluable time in significant actions (Pandey, 2022; p. 355). Very hard-working and illiterate citizens stay in most Nepalese villages that carry out manual labour and migrate to India and other gulf countries in search of work opportunities. Only the few individuals have gone to the United States of America and United Kingdom for better jobs and achievement, but that would be below the access of general individuals.

"In India and gulf countries most migrants work as watchmen, gamekeeper and domestic workers in low price that lets residents there go abroad for high-paid jobs internationally; Nepalese work low-price that is easy to purchase in the market" (Bishwakarma, 2018; p. 232)'. They do painstaking efforts but bag few returns. Ironically, the workers invest their sweats in different destinations but they do not recognize saving value. Their expenses exceed general income that ignorant rural citizens do not progress much; they spend abundance significant time on the low rewarding jobs. Betrayal and misinterpretation of constitutional provisions are the prime hindrances for development in rural Nepal since most opportunity seekers tend irrational use of socio-assets which in the individuals get overnight rich whereas the community people get lost (Pandey, 2009; p. 45 & Yew, 2011; p. 489). The comprehension for development initiatives is faulty, stingy and tiresome. The cadres of the most political party, dominant in the major territories do not focus on the facts

and they distribute several fanciful plans. Essentially, politics consolidates sovereign thought, but treacherous activities have promoted broker, deception and corruption in broader spectrum.

Controversial Politics in Practice

Political forces are active and dynamic for structural change that is significant for value creation. The ethical practices of the political forces cause for progression and regression of a society. The average citizens only concentrate in their individual interests. The free riders and the exerting individuals differ in deeds and creeds (Pandey, 2009; p. 312). The entire villagers are not better educated in the sites despite of their exerting nature of existence. The handful self-seeking individuals in the vicinity take advantages of their fellow members. Some of them could use the average ones as their pursuits that most state resources invested, fall under their bags and only the limited hands consume such resources ceaselessly. This is an irony and deceptive culture for befooling the public and major political parties have forgot their election commitments. A health worker in Surkhet (personal communication, Birendranagar; January 24, 2022) described 'leaders talk of ideas and they contribute for the great causes of the humanity, but Nepalese politics and the (some) activists are treacherous that behaved as the murderers do with their companions in a decisive realm'.

Now, the role of political parties is questionable whereas the citizens worry for their advancement. All citizens in the village are exert, cooperative and friendly to their nominal production as they lack means of income generation. It is often said (Chinese proverb) that money is salt within water, the more you drink the more you thirst. Simultaneously, some individuals make comfortable sale of the ignorant rural masses on ground of their deceptive nature. The educated individuals are not fit to their academic strength that rarely concern to justice, peace and socio-development there (Wikerson, 2020; p. 371). A political activist from Namkha Rural Municipality, Humla (personal communication, January 25, 2022) explained 'naturally, politics is cruel as it makes cruel decision in need since it causes for comprehensive structural change in a society; the words and actions of most of our political leaders are suspicious as contradiction exists into words and actions'.

The peasants are self-centered and hardly heard up in real performance even if the most political parties' cadres deliver colourful ideas for their wellbeing. Most of the political activists, teachers, government officials and the health workers have become passionate drunkards in some rural areas despite they know it is unethical and hazardous. These people engage into gambling and back-biting which would expose them naked as well, they violate socio-mores and introduce savagery in a society which

the young generations often get critical to their perspectives (Bishwakarma, 2018; p. 326). Comprehensive social change depends on the true efforts of conscious, ethical and the responsible citizens as their collective efforts counts much (Shyاملal, 1997; p. 85 & Shahi, 2078; p. 210). The recent political scenario and the demeanor have indicated that average people could not make significant contribution to equip their society where the self-seeking individuals are more dynamic and rigorous in taking advantages of their fellow companions. The society cannot progress much where the leading strata is stereotype, deceptive and reformist in performance.

Cadres' Performance Culture and Political Influence

Several colorful characteristics exist in Nepalese politics that have enabled citizens comprehending diversity of a society and the responsibilities of the initiators in the real practices. Nepal is semi-feudal, democratic and semi colonial capitalist republic where the richer people are getting richer and the poor one the poor (Kisan et. al, 2073; p. 76). Cooperation and healthy competition are the inherent aspects of democracy. The grassroots communities say that words and styles of some smart individuals have changed but the situation is same for long (Hagen, 2019; p. 183). The forms of exploitation of men from men changed but the exploitation, untouchability, gender, power and self and discrimination still prevailing in the nook and corners of a society (Hagen 2019; p. 263). Average people are below the poverty line, out of access and power but the opportunists have benefitted much by flattering. Some informants (focus group discussion, January 14, 2022) concluded 'the most political parties in Nepal have not followed the specific political culture that would ensure public representation through equal participation; representation has become trademark in the federal republic now'. Instigation, ego, lack of participatory culture, deception and self-seeking nature of some cadres of the major political parties all over the country are the principal problems that will lead the country back and violate reconciliation from the Nepalese society (Kisan, 2016; p. 180).

Peace and harmony existing in Nepalese villages have been declining because of the vicious characters of the political cadres of major political parties that say one and practice different. Moreover, political parties could not have been motive force for comprehensive social transformation. The academic personalities (personal communication, Tolijaisi, Dailekh; December 16, 2022) argued 'political parties must be responsible guardians for the complete advancement of citizens with dissemination of fundamental notions of representations, equality, justice, inclusion and responsible politics that flows ethical entrepreneurship, concentrates on the reliable and innovative perspectives in human development'. The major political parties have not been rational

in performance considering the notion of welfare state. Only the few handful political parties have encouraged people for their comprehensive advancement and well-being. The following specimens are self-descriptive to discern how political parties have contributed in grassroots.

"The local political activists of CPN (UML) and Nepali Congress (NC) instigated the residents to destruct the road in the densely populated area of Tilepata village of Aathabis Municipality-8 some years before. People in the NC majority area demanded straight construction but the people in the lower belt favouring CPN (UML) competed to construct it through the middle of settlement with having bends in two toles (Bhiulekot and Bishala) of the vicinity. The local residents encountered several intrigues that forced the construction work come to a stop which was not in the initiation since that period". (Participant Observation, April 24, 2015)

Simultaneously, the development plan is difficult in the low-cultured arena of a country where political activists and their followers interest in their vested self-interests. In the school building construction programme of Kalika Higher Secondary School, Dailekh the responsible Nepali Congress Party cadre took Rs.170'000 from school account in return of the land prior to School Management Committee Meeting. They said the headmaster it free of cost but the afore-mentioned money was spent conspicuously. Their dynamics had cause for dividing the whole area into two sections: the blacks and whites - above the village trails 'the white area' and beneath that 'the blacks'. "Many individuals tried constructing buildings nearby school where the upper villagers emphasized it to be in their vicinity, the Communist Party of Nepal (United Marxist and Leninist) and Nepali Congress cadres had instigated them dividing whole area into two parts." (Participant Observation, February 28, 2016).

The leaders' demeanor has diverse influence. Despite political endeavors, structural change of Nepali society has not been into real practice accompanied by affirmative perspectives (Sharma, 2058; p. 236). Compared to collective actions, division, back-biting, deception, corruption and self-seeking greed ever discourage citizens to reach destinations. The intellectuals, actors and the general individuals must rise above the surface comprehension (Shengping, 2021; p. 127). In the sites, the citizens are critical to their leaders. They often blame that political leaders are puppets that follow their master's orders periodically. The cadres in the grassroots even do not know ultimate goal of their party despite of their loyalty (Sharma, 2021; p. 70). Thus, discerning diverse state capitals is urgent for the mobilization of the development initiatives and one must respect honesty and diversity in performance.

Conclusion

Pervaded poverty, illiteracy and lack of technical capabilities keep rural individuals from the mainstreaming development; the rhetoric of confiscation, fraudulence and deceptive attitudes of the state party prevented them from advanced performance. Democracy could not alter and redress the aspirations of the grass-root citizens. Unless the general citizens realize the genuine semantics of democracy, it will be reliable tool for exploitation for the self-seeking individuals. The honest and crystal demeanor determine comprehensive advancement of a society as actions count louder than the words. The excluded sections have realized albeit reformation and the cultural and structural violence against them constant as before despite Nepalese have observed inclusive federal democracy now. Public participation from them is considerable and the political forces have lost their confidence. With strong conviction on fatalism, Nepalese have discerned creative human capabilities to consolidate epochal transformation for humanity. All the natural factors and several social capitals must serve humanity to enhance creativity and innovation to ensure comprehensive peace-building. The convincing demeanor of leading strata help peace building process that mitigates all sorts of impartial performances. It is urgent to apprehend a statement 'attitude determines altitude' to identify the vertical and horizontal issues of rural development. Nepal needs crystal demeanor, equal opportunity and appropriate state capital distribution system accompanied with the politics of ethics that expect vigil, conscious and responsible performance.

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Ideological Biasness

The present studies have no distinct ideological biasness.

Conflict of Interest

The researcher does not have any conflict of interest.

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