



Research Article

Political Consciousness Among Dalit and Non-Dalit

Ram Chandra Adhikari*

Department of Rural Sociology and Development Studies, Agriculture and Forestry University, Nepal

Article Information

Received: 06 December 2024

Revised version received: 02 January 2025

Accepted: 04 January 2025

Published: 09 January 2025

Cite this article as:

R.C. Adhikari (2025) *Int. J. Soc. Sc. Manage.* 12(1): 1-8. DOI: [10.3126/ijssm.v12i1.73491](https://doi.org/10.3126/ijssm.v12i1.73491)

*Corresponding author

Ram Chandra Adhikari,

Department of Rural Sociology and Development Studies, Agriculture and Forestry University, Nepal
Email: rc.shikhar2038@gmail.com

Peer reviewed under authority of IJSSM

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Keywords: Dalits, Cast, Non-Dalit

Abstract

This study examines caste-based discrimination against Dalits in Bharatpur 12, Chitwan district, Nepal, focusing on their social, economic, and political conditions. Data were collected through a survey of Dalit and non-Dalit households using structured questionnaires. The results showed that most household heads were male. Unemployment was higher among Dalits (54.20%) than non-Dalits (45.80%), and more non-Dalits (51.60%) worked in agriculture compared to Dalits (48.60%). Average land ownership was small at 0.14 hectares, and most families were nuclear. Hinduism was the main religion (71.25%), followed by Christianity (16.25%) and Buddhism (12.25%).

Mobile phones were the most commonly used communication tool, followed by television (88.75%) and social media (70.00%). Participation in political campaigns was low, especially among Dalits. About 90% of respondents said caste did not influence their voting decisions. However, 15% admitted voting for money. Awareness of political agendas was high (70%), and development issues influenced 53.75% of voters. The most important criteria for voting were commitment to development (63.75%), followed by the candidate's education (25%) and personal relationships (11.25%). Dalits were less consistent in their political preferences, often changing parties based on the performance of candidates and their community's needs.

The findings highlight the ongoing challenges of unemployment, limited resources, and political disengagement among Dalits. Addressing these issues requires focused efforts to improve economic opportunities, increase political participation, and reduce caste-based discrimination

Introduction

Consciousness typically refers to the idea of a being self-aware and is a dissimilarity often held in reserve for human beings. For Marx, Consciousness describes a person's political sense of self. That is, consciousness describes a person's awareness of politics. In Marx's view, "consciousness was always political; it was always the outcome of politic-economic circumstances. What one thinks of life, power, and self, is always a product of ideological forces (Marx, 1976). The basic questions concerning the processes through which political

consciousness has been counterfeit in local contexts across Nepal remain remarkably relevant, yet poorly addressed (Shneiderman, 2009). Dalit consciousness is complex and it compounds consciousness that primarily links with sociocultural ethics, ideological domination, inhuman material conditions, self-humiliation and powerlessness. Dalit problem, therefore, is one of the most serious issues in the South Asian historiography (Shrestha, 2013).

From the starting of the unification of Nepal by Prithvi Naryan Shah, Bise Nagarchi (representative of Dalit) is a historical figure, who actually a tailor from Gorkha, was

also the close advisor as the warrior king embarked. This proved the involvement of Dalit on the political courses since last 250 years. During Rana regime, which isolated the country from the outside world and their main concern on rule for the long term, expected that people when educated might cause the movement. This way of controlling the country was based on the caste system, which largely excluded social or political change for individuals and the society (Struve Nielsen, 2001 cited in Jensen and Mandozai, 2013). The Rana regime ended on 7th Falgun, 2007 B.S., democracy was declared and party politics began with the leadership of Nepali Congress and Nepal Communist Party. During the period, the awareness was increased among the different classes, caste and religions. The Panchayat system always suppressed the leaders of the political parties and students but the political awareness was rising in the unseen ways. Constitutional monarchy system was started from 2047 and multi-party system was starting. At that time, political situation of the country was improved. The Nepal Communist Party (Maoist) started armed resistance against the constitution and the existing monarchy from 2052 B.S. This event effectively changed the political atmosphere of Nepal. In the peoples' war the slogan of class struggle, movement of anti-discrimination of cast, gender, area and religions are the course of people's war. Many observers of the early phases of the Maoist movement in Nepal treated it either as an incomprehensible, abnormal rupture in a generally peaceful political field, or as a case of political party splits gone away at the structural level. But all of the motivational movement of People's war shows the political consciousness among Dalit and non-Dalit. The Second People Movement, which is also known as the April movement in Nepal, brought together several political parties and the UCPN- Maoist to organize decisive movement against the royal takeover of February 1, 2005. The fusion of decade long people's war and the 19 days long peaceful state protest succeeded in bringing inclusive democracy or Lok Tantra in Nepal in April displacing the monarchy. In summary, Political movement in different phases of history helps to increase the political consciousness among people. Some of the major political movements are people movements of 2007, 2036, 2046, peoples war 2052 and people movements of 2062-2063 and all of the movement related to the class struggles, discrimination of cast, gender, area, religions.

Nepal has significant social inequality based on the caste system as people are divided into upper and lower caste. Lower caste people are known as "Dalits". Dalit people receive inhuman treatment from upper castes such as caste-based discrimination, and are not allowed to touch or make

any physical contact to the people of upper castes. Literacy rate of Dalit is very low 52.4% compared to national average of 66%. There are only 1.6% of Dalit who had studied above 10th grade. Further they have very less participation in politics, political process policy and decision making (Dhakal, 2017).

The universal use of elections as a tool for selecting representatives in modern democracies is in contrast with the practice in the democratic archetype, ancient Athens, where the Elections were considered an oligarchic institution and most political offices were filled using satiation, also known as allotment. Political movement of Nepal has led to substantial improvements in voter knowledge, including general political awareness as well as knowledge of specific candidates and their policy positions. Political movement also caused some voters more likely to vote for high-quality candidates which is true for the Dalit community is the exactly the same as they are not in front line of any political movement and have low awareness and they do not have leading role in election. Caste occupies distinct position on voting behavior in Nepal and this happens in spite of the adoption of several provisions which prohibits discrimination on the basis of caste. This study can describe the scale of political consciousness by voting trends of Dalit and non-Dalit people. The major objective of this study was to explain and analyze the political consciousness among the Dalit and non-Dalit people. To reach this focal mission, the following specific objectives were considered.

- To study the status of political consciousness among the Dalit and non-Dalit.
- To find the factors affecting political consciousness,
- To identify the relationship of political consciousness for choosing right candidate.

Research Methodology

Selection Of Study Area

The study area of this research was Dalit and non-Dalit resident area in Chitwan district. Purposive selection of a Bharatpur metropolitan city ward no 11 was done. The map of Nepal showing the study district is presented in Fig. 1.

Study Design

This study was cross-sectional survey research based on quantitative data, which was collected through well-developed questionnaires. It attempted to examine the socio-economic, demographic and Political consciousness among Dalit and non-Dalit. Hence, this study has adopted the following steps to have scientific data for the research work (Fig. 2).



Fig. 1: Map of Nepal showing Chitwan district

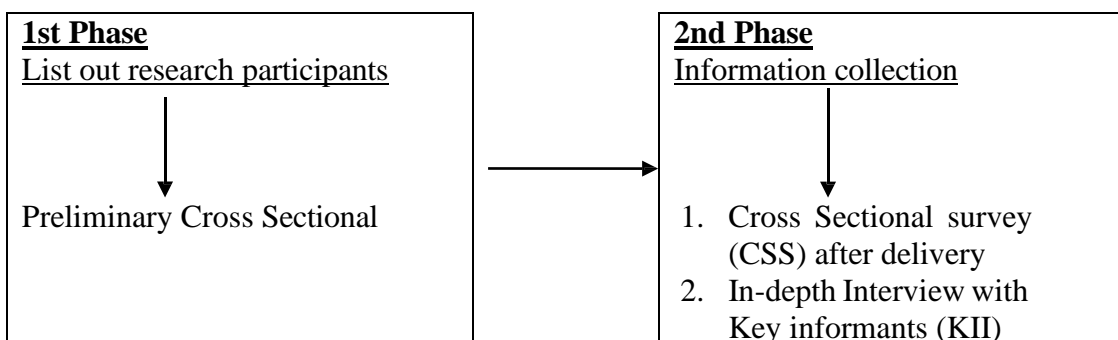


Fig. 2: Flow chart of study

Study Population and Sample

Dalit community of Chitwan district of Nepal was study population. Altogether 30 respondent comparing 40 Dalits and 40 non-Dalits were selected. We used three types of model questionnaire, interview with elected body group discussion in different psychological group. This study is conducted in Ward number 11 of Bharatpur metropolitan of Nepal which has population of around 11 thousand. Data collection Method used was Random Sampling Method.

Tools And Techniques for Data Collection

For the information collection in Dalit community there was used structural interview schedule was the major tool. Similarly, focus group discussion and in-depth interview with key informants was conducted with help of semi-structural interview guideline and information was captured by written and audio/audio-visual recording. For the in-

depth interview, key informants survey was conducted as per their convenience.

Questionnaire: Well organized questionnaire was used to called information from the respondents about various aspects.

Interview: This technique is also widely used in research for collecting primary data. The interview is a face-to-face interpersonal communication in which one person, the interviewer, asks a person being interviewed, the respondent, questions designed to obtain answers pertinent to the purpose of the research problem.

Observations: An observation is the process of recognizing and noting people, objects and occurrences rather than asking for information. It is technique that involves observing behavior with the purpose of describing it.

Reliability And Validity of Tool

Research tools were developed after reviewing the related literature and consulting with experts. Developed tools was presented among the experts and collected constructive feedback for standardizing. SPSS 16 version was used to tabulate and analyzed the valid of responses of the people that is taken from questionnaire. At the begging comprehensive data file was created. The variable and their labels were defined. Data are entered and commends are operated using the user mean of SPSS program.

Data Management and Analysis Scheme

Before analysis the data, data were entry to Microsoft-excel and data analysis was done with help of data analysis software SPSS and R as per the nature of the data. Results were presented in the test, diagrammatic, graphic and tabular forms and required statistical tests were applied for further interpretation of the findings of the study.

Ethics And Consent

Ethical clearance was obtained from the Institutional Ethics Committee of Tribhuvan University. Informed written consent was obtained from the participants before involving in the study. For assuring their consent either signature or figure print on consent form was taken and was informed of their autonomy to withdraw from the study at any stage.

Methodological Limitations

This study adopted mixed method (qualitative and quantitative). Among the various methods only cross-sectional survey for quantitative data and in-depth interview with key informants for qualitative data was used to collect the required information. In our research area there are 11000 peoples among this scale of peoples not representative all people that's way we select qualitative representative of the society and also elected person's take the

interview, related group discussion and depth study in both society but there is limitation of our study. We cannot success to manage scientific techniques and variable facilities and also not to go deathly affecting peoples only take qualitative representative.

Discussion and Analysis

Situation Of Political Consciousness Among Dalit and Non-Dalit

Secondary information from the published articles, reports, books etc. were critically studied to know about the exact meaning of the Dalit, its historical background on the origin and development till the present context of Nepal and neighboring country, India.

National perspectives: The organization of the caste system and its entrenchment within Nepalese history has resulted in centuries of hostile interaction between classes. In rural areas, Dalits were excluded from temples, village wells and

tea shops. In some areas of the country, the Dalits were not permitted to walk in daylight for their shadows were considered pollution.

Global perspective: The caste system is closely associated with Hinduism in South Asia. The caste system is an inseparable aspect of Hindu society and keeps close nexus with the Hindu philosophy, religious belief, custom and tradition connecting with marriage system, moral and manner, food, dress, habit, occupation, hobbies and professional skills etc. It is also an identical tool to determine the social stratification, differentiation and segmentation of Hindu society.

Compare between Dalit and Non-Dalit: Significant economic and educational disparities persist between lower and higher-caste communities in the country. Lower-caste communities are often plagued by low literacy levels and a lack of access to health care and education. A lack of formal education or training, as well as discrimination in many forms of employment, and the non-enforcement of protective legislation, perpetuates caste-based employment and keeps its hereditary nature alive.

Implication of the discrimination: Dalits are discriminated against on the basis of caste and "untouchability." They are not only discriminated by the so-called higher caste people in the Hindu system, but also by people within the same caste. Dalit women suffer much more than Dalit men. Different aspects of the discrimination include social and cultural discrimination, traditional caste-based occupation and forced labor, discrimination in education, denial of entry, low participation in activities of the government, nongovernmental organizations and donors, social boycott, weak exercise of political rights, and atrocities against Dalits. This discrimination results the oppression to the Dalits that influences the overall development processes.

Primary Information on The Political Consciousness Among Dalit and Non-Dalit

Among the both group of the respondents, TV, mobile phone and social media were popular one but ownership on the newspaper was significantly more for non-Dalits. On an average, the impact of radio program in choosing the political party was not significant and this was more on for Dalits as compared to non-Dalits. Nearly half of the respondents were involved in political campaign of the recent elections, and proportion of involvement is more in Dalits as compared to non-Dalits. The Table 1 revealed that access and ownership of mass media among Dalit and non-Dalit. Different mass media and communication mean using mobile phone were most popular in both cases followed by television (88.75%) and usingsocial media (70.00%). From Table 1, higher percentages of non-Dalit ethnic group are reading newspaper than Dalit. Whereas using social media and radio ownerships were found higher percentage in Dalit than non-Dalit. Of the total respondents possessing

the TV, the major watched news channel was Kantipur followed by AV-News and News 24. Similarly, the entertainment channels are Zee-TV, Sony and Star plus. And the educational channels preferred are Discovery, Animal Planet and National geography respectively.

Table 1: Access and ownership of mass media among Dalit and non-Dalits in study area

Mass media	Dalit	Non-Dalit	Total
Newspaper	3(7.50)	9(22.50)	12(15.00)
TV ownership	33(82.50)	38(95.00)	71(88.75)
Radio Ownership	30(75.00)	25(62.5)	55(68.75)
Using social media	29(72.50)	27(67.50)	56(70.00)
Using Mobile Phone	40(50)	40(50)	80(100)

Figure in parentheses indicate percent

The impact of the radio program in choosing the political party is not so satisfactory. Very few of the respondent's relay on the radio programs for choosing the political party. There are various factors affecting the selection of the political party making radio programs less reasonable for choosing the party. However, the similar response proportion is seen among the Dalits and non-Dalits. There is no any significant difference between the impact of radio program on choosing the political party and the caste i.e., Dalit and non-Dalit. Among the respondents participated in the political campaign majority were Dalits (Table 2). A large member of the respondent was not participated in any kind of the political campaign in the recent election which includes the majority of non-Dalits. The participation in the political campaign in the recent election is not statistically significant to the caste categorization. And this can be realized that the political campaign in the recent election doesn't seem to influence the caste as the campaign remains indifferent to the caste.

The information about their political representative is possessed by the majority of the respondents and Dalits were slightly greater within the informative respondents (Table 2). This can be taken as the positive sign as the information about their representative is the basic for the

selection of the appropriate representative. Also, among the respondents lacking the know-how about their political representative, the non-Dalits are ahead in number. This shows the significant relationship between knowing their political representative and the caste. The majority of the respondents have participated in the recent election. The same proportions of the respondents belonging to the Dalit and non-Dalit categories have voted in the recent election. The indifferent scenario is observed. The following table 6 showed that as compare Dalit to another ethnical group. About 90% of Dalit were reported that there is no influence for casting vote to candidate as caste factor whereas only 87.5 % of non-Dalit reported. The caste of the candidate doesn't significantly affect the pattern of the voting among the Dalit and non-Dalit. The respondents belonging to the Dalit and non-Dalit indifferent in the caste factor affecting the pattern of voting are similar in proportion. The social status of the study area seems to be uplifting creating the awareness on minimizing the caste factors on election based on the appropriateness of the political representative. The political party offering money or materials for casting the vote for them is negative. This study reported that 15 % of total surveyed respondent were offered money for casting vote. As compared with both ethnic groups, Dalits (22.50%) were offered money for casting where only 7.5 % of non-Dalits were offered money for casting vote. About percent result is obtained with no any such offerings of money or the materials for casting the vote on their behalf. Majority of the respondents (70.00%) were well known about the political agenda for the community from the political parties which is the positive thing to be considered (Table 2). Of the well-known respondents about the agenda majority belong to the class Dalit (75%) whereas the majority of the non-Dalits (35%) have no any idea about the political agenda from the political parties in their community. Knowledge about the political agenda for the community from political parties is statistically significant to the classes under consideration.

Table 2: Factors influencing the vote casting in the election

Particulars	Dalit		Non-Dalit		Total	
	Yes	No	Yes	No	Yes	No
Impact of radio program in choosing political party	5(12.50)	35(87.50)	3(7.50)	37(92.5)	8(10.00)	72(90.00)
Participation in the political campaign in recent election	21(52.50)	19(47.50)	16(40.00)	24(60.00)	37(46.50)	43(53.75)
Information about the political representative	36(90.00)	4(10.00)	33(82.50)	7(17.50)	69(86.25)	11(13.75)
Caste factor of candidate affecting the pattern of voting	4(10.00)	36(90.00)	5(12.50)	35(87.50)	9(11.25)	71(88.75)
Political party offering money/ materials for casting vote	9(22.50)	31(77.50)	3(7.50)	37(92.5)	12(15.00)	68(85.00)
Knowledge about the political agenda for the community from political parties	30(75.00)	10(25.00)	26(65.00)	14(35.00)	56(70.00)	24(30.00)

Figure in parentheses indicate percent

Factors Affecting Political Consciousness

Socio-economic status is defined as a person’s position in the society on the basis of their prestige, lifestyle, values, and attitudes. Important determinants are income, education, and occupation, or a composite of these. The socio-economic and demographic characteristic of households, household head and respondents which affects the political consciousness was described hereunder:

Education Affected By Dalit And Non-Dalit:

The majority of the Dalits were found to attain basic education followed by literate and fewer were illiterate. In case of comparison between Dalit and non-Dalit, more Dalit were comparatively illiterate than non-Dalit. In case of university level education, more number of non-Dalits had university level education than Dalit.

Table 3: Education category among Dalit and Non-Dalit in study area

Education category	Dalit	Non-Dalit	Total
Illiterate	6(15.00)	4(10.00)	10(12.50)
Literate	12(30.00)	10(25.00)	22(27.5)
Basic education	17(42.50)	18(45.00)	35(43.75)
University	5(12.50)	8(20.00)	13(16.25)

Figure in parentheses indicate percent.

Table 13: Household head occupation among Dalit and non-Dalit

Occupation	Dalit	Non-Dalit	Total
Unemployed	1(2.50)	1(2.50)	2(2.50)
Agriculture	7(17.50)	10(25.00)	17(21.25)
Government Service	12(30.00)	11(27.50)	23(28.75)
Private Service	3(7.50)	9(22.50)	12(15.00)
Others	17(42.5)	9(22.50)	26(32.50)

Figure in parentheses indicate percent.

Population Composition Affecting to Dalit and Non-Dalit:

The Table 4 showed that education status of different ethnic group on the basis of gender. Overall observation was found higher percentage of male received university degree which is followed by female literacy percentage and male literacy percentage in study area. Illiterate, literate, SLC and college were found higher percentage in non-Dalit than Dalit but while talking about university degree Dalit were found higher percentage than non-Dalit male. But interesting result was found in female. Illiterate, literate, SLC and college were found higher percentage in Dalit than non-Dalit female but while talking about university degree non-Dalit were found higher percentage than Dalit.

Table 4: Population composition by Education and gender in study area

Education status	Dalit	Non-Dalit	Total
Male Children	5(62.50)	3(37.50)	8(2.00)
Male Illiterate	10(45.45)	12(54.55)	22(5.50)
Male Literate	22(45.83)	26(54.17)	48(12.00)
Male SLC	9(42.86)	12(57.14)	21(5.25)
Male College	20(44.44)	25(55.56)	45(11.25)
Male University	32(55.17)	26(44.83)	58(14.5)
Female Children	9(56.25)	7(43.75)	16(4.00)
Female Illiterate	17(65.38)	9(34.62)	26(6.50)
Female Literate	29(59.18)	20(40.82)	49(12.25)
Female SLC	17(48.57)	18(51.43)	35(8.75)
Female College	15(41.67)	21(58.33)	36(9.00)
Female University	17(47.22)	19(52.78)	36(9.00)

Figure in parentheses indicate percent

Land Holding Position Affected by Dalit and Non-Dalit:

Table 5 revealed that average land holding of study area was 4.24 katha. Whereas Dalits (3.59 Katha) were less land as compare to non-Dalits (4.9 katha).

Table 5: Land holding of the respondents in study area

Ethnic Group	Mean(katha)	Std. Deviation
Dalit	3.59	3.399
Non-Dalit	4.9	4.548
Total	4.24	4.043

Identify The Relationship of Political Consciousness for Choosing Right Candidate

The major motivating factors or the agenda for casting the vote to the certain party found under the study are Development works, Infrastructure, community development, employment generation and the social works. In case of selection criteria for casting votes, significantly a greater number of Dalits regarded as the commitment was major section criteria for casting votes. Due to less assets and majority of them are unemployed thus their perception was regarding the commitment rather than other case. The political, developmental and other agenda raised in the elections were not addressed as their commitments that are the main context regarding the Dalits changed the party for casting votes.

Motivating Agenda for Casting the Vote:

Majority of the respondents were found to be motivated by the development agenda for casting the vote. The dream for the developed and stabilized nation motivates majority of the respondents casting the vote. For both ethnical groups were influenced by development agenda (53.75%). During course of study, Dalit (27.50%) were influenced by job

opportunity for casting vote where social work was influenced to non-Dalit ethnical group.

Table 6: Most motivating agenda for casting the vote

Motivating agenda	Dalit	Non-Dalit	Total
Development	19(47.50)	24(60.00)	43(53.75)
Job	11(27.50)	1(2.5)	12(15.00)
Social Work	7(17.50)	9(22.5)	16(20.00)
Historical background	3(7.50)	6(15.00)	9(11.25)

Figures in parentheses indicate percent

Criteria Of Candidate for Casting Vote:

The major basis for the respondents in choosing their candidate is found to be the candidate’s commitment on their agenda followed by the education status of the candidate and relation to the candidate. The choice basis of the candidates among the Dalit and non- Dalit doesn’t differ vaguely. The majority of the Dalits are based on the candidate’s commitment while the minor priority being held on relations for casting the votes.

Table 7: Selection criteria of candidate for casting vote

Criteria	Dalit	Non-Dalit	Total
Education	9(22.50)	11(27.5)	20(25.00)
Relations	3(7.50)	6(15.00)	9(11.25)
Commitment	28(70.00)	23(57.50)	51(63.75)

Figures in parentheses indicate percent

A well informative system and awareness on the rights related to the vote and participation in politics is depicted in the study. All the respondents belonging to both the classes have the well-known knowledge about their rights. Same proportions of the Dalits and non-Dalits are found to be aware about their rights to vote and participation in politics.

Casting Vote for The Same Party in Recent and Past Election:

The majority of the respondents are found to caste vote for the same party in the recent and past elections. The similar proportions of the Dalit and the non-Dalits are found to practice the similar past trend of voting the same party. The family influence and the influence of the community are commenced to be the reasons for voting the same party again.

Table 8: Casting vote for the same party in recent and past election

Casting vote trend	Dalit	Non-Dalit	Total
Don’t change	25(62.50)	29(72.50)	54(67.50)
Change	15(37.50)	11(27.50)	26(32.50)

Figures in parentheses indicate percent

Struggling Candidate For The Respondents’ Rights:

The minimum struggling candidate for the respondents’ rights is found during the study. The majorities of the respondents are not satisfied with the performance of the

candidates and do not believe the candidates. The same proportion of the Dalits and non- Dalits doubt the candidate struggling for their rights.

Table 9: Struggling candidate for the respondents’ rights

Right to struggle	Dalit	Non-Dalit	Total
Yes	4(10.00)	3(7.50)	7(8.75)
No	36(90.00)	37(92.50)	73(91.25)

Figures in parentheses indicate percent

Conclusion

The majority of the respondents are found to caste vote for the same party in the recent and past elections. The similar proportions of the Dalit and the non-Dalits are found to practice the similar past trend of voting the same party. The minority of the respondents casting the different votes for different party in different time periods responded voting based on the performance of the candidate, community agenda and judging the work done. It is concluded that the major affecting factors are education, political movement, social mobilize of NGO and INGO and political campaign and also physiological effect of caste, gender, location and day to day work activities, relation and relativities in voting rights. The majority of the respondents are casting the vote for the same party in the recent and past elections. That is the majority of both Dalit and non-Dalit are belonging to same political parties from past to till date. However, the minority of the respondents are casting the different votes for different party based on the performance of the candidate, community agenda and judging the work done. The political agenda that includes the developmental issues seems to the major causes for casting the vote to the political party. The offering of the money for casting the vote is still privilege these days even if in the Metro-municipality.

Recommendations

The present study only covers limited geo-political area and aspect so that in future further research must be focused on factors and motivations influenced in the political movements, its consequences on Dalit livelihood. In the present governmental policy are focuses about Dalit in laws and bylaws only but need to implementations, monitoring and follow up. This research mainly to suggest to related field the complications of political concrescences should make the appropriate policy, implement structure and body and also starting the complain of political awareness. Government mechanisms should control unnecessary activities systemize political movement.

Policy Level: The political agenda that includes the developmental issues seems to the major causes for casting the vote to the political party. The major political parties have included thepopular developmental issues but the implementation of these issues thereafter is not based on their commitment. This is the major factor for swing the votes in the election that lead to the changes in the votes

proportion in the different elections. The government or the other national and international organizations must access the actual achievement of the developmental issues that the political parties advocate in the last election which is fare for the judgment in each upcoming election. Government should develop required strategic for political campaign and program for the political awareness. Government should implement control mechanism to control influencing and affecting factors as for example, the offering of money, unethical commitments, and unethical activities. The offering of the money for casting the vote is still privilege these days even if in the Metro-municipality. This showed that the context is quite alarming the remote areas. This issue is seeming as a small but create the significant influential effects in the changes in the parliament and governmental compositions. Thus, the further researches are required to validate the results and also conduct on the different areas covering the wide geographical and ethnic populations.

Implementation level: All communities and stakeholders should be provided with awareness program for peoples and all of the policy of government should be implemented. Further mutual cooperation must be developed between Dalit and non-Dalit. Government makes the plan, policies and regulations for the implementation of laws and bylaws. The policies should be introduced rights to education, social, economic, religions, culture and also the political campaign for participation on political activities. The findings and conclusions of the present research, the offering of the money for casting the vote is still privilege these days even if in the Metro-municipality. This showed the issues quite alarming the remote areas and suggestion of this thesis can apply in implementation structure of government.

Research Level: This research is based on in city area of local election, it finds sample of problems of political consciousness, among Dalit and non-Dalit. This study focusses on occupation, education, religions, structure of family, gender description, approach of media, consciousness of political agenda and influences of money and etc. recommendation to the further researcher it can enlarge and on context of whole countries and international practices. The further researches are required to validate the results and also conduct on the different areas covering the wide geographical and ethnic populations. The study only conducted in the ward level of the Metropolitan city; the results has not covered the whole geography of Nepal. The secondary information was mostly focus of the Nepal and our neighbor country India. So, for generalized the issues of Dalits and similar communities, large sample survey must be designed and the literature across the globe must be reviewed.

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