

CHAPTER I

INTRODUCTION

1.1 Background

The varna and jati, are the 14th century caste was organized on the uniform basis in Nepal. It was king, Jayasthiti Malla who with the help of five Brahmins from the Indian plains organized the society of the valley into four varna's and thirty six jati castes on the basis of hereditary occupation and generations.

The constitutions of the kingdom of Nepal 1951, 1959, 1962 and 1990 and the interim constitutions 2007, after the democratic revolutions in Nepal 1950 and each constitutions, it is clearly mentioned that all citizens are equal before law, no discriminations on people will be made on the base of discriminations were indicated different laws. In practice discriminately behaviors have been continued over the centuries.

Dalit (untouchable cast) are marginal caste groups of Nepalese society. The caste structure, a system of interrelate services. Originally in specialized groups as traditionalized in religious matrix. It is stratified based on the period of king Jayasthiti Malla in the context of Kathmandu Valley and with the introduction of the Muluki Ain (old legal code) of 1854 in the context of Nepal as a whole. (Sharma:2007).

The term Dalit is understood under the rubric of general terms such as disadvantaged downtrodden marginalized and oppressed groups Dhal quoted in Gurung(2003), Biswakarma(2002), Sharma(1994), Rijal(2001), Koirala(1996). In this broad meaning many non Dalit groups are also accommodated. Because of this kind of confusion the number of Dalit groups and their population size differ from one source to another including the government in 1997 identified 23 cultural group of Dalits. Again the

Dalit Aayog formed by government in 2002 listed 28 cultural groups of Dalits (Dahal: (2010).

Dalits people were categorized under Sudra (untouchable) in cast based social structure they are addressed by with different terms such as *Aachhool'* (untouchable)'*Tallo Jat'* (lower caste) '*Pani Nachhunne Chhot Chhittohalnu Parne Jat'* (cast from whom water is not accepted and in recent years, by the soft term such as Dalit)(oppressed groups).

Dalits themselves are also homogeneous groups. The Dalit population of Nepal is equality divided like into the Janajaties and Hindu Groups and their heterogeneity extends to languages, religious and culture. Their heterogeneity and hierarchy can be better explained into their broad regional groups.

a) Hill Dalits (Kami, Damai, Badi, Gaine)

b) Tarai Dalits (Musahar, Chamar, Dhobi, Dushad)

This study focused on the Hill's Dalits who are under Kami or occupational groups or untouchable. They are regarded just as service cast. The Kami (blacksmith) exists to make metal work, Damai (tailors) live to sew clothes, the Sarki (cobblers) purpose on the earth is to make shoes and the only reason for the Badi (traditionally Singars and dancers but now including prostitution as in a profession) is to provide sex. Quoting Muluki Ain Hofar (2004-92) for example writes "Occupation is not governed by caste membership. All four Varna and 36 Jats are allowed to sharing tools to saw shoes and clothes to work in mines to wash gold to fire brocks –Kilns, to pursue the potter's trade to prepare leather for the Madal, Drums and pursue all other work as their occupation to work in commerce to earning their living nobody is deprived of his case status."This study is focused on the Kami among Dalits. Traditionally they used patron client relationship where they received Jajmani and Bali system is losing its ground in the society. Kami people had slowly left their Bali system. Actually the Kamies are treated highest social rank and where as the group of Damai is the lowest with Kami in Dalit community. Kamies are major and Damai are minor Dalit group which have traditionally adopted the occupations as work wooden work, animal husbandry, leather

work Madal and Damaha respectively.

Dalits were always been exploited in high born society. The general characteristics of caste system can be compared with other system of stratifications based on class or race. Social organization found in traditional regional societies of India and among adjacent Hindu and related population in the territories of Bangladesh, Nepal and Srilanka.

In the Hindu society, caste rank is heredity and linked to occupations. Nepalese law states that all occupations are equal in the eyes of law. No discrimination will be made on the basis of occupation. However, it is still not found in practice. Tradition culture and customs help to exist the discrimination among the people which have indirectly led to rank the societies in two blocks as the one which enjoys the entire practical and the economical power and another which is fully exploited marginalized and oppressed. This is the real scenario of Nepal. Which has been prevailed because of traditional of the occupation and educational status is regarded as law status.

The main job of the Kami's in Nepal is to make and repaired Iron and Leather product. Industrialization and modernization of workers employs urban services rise and the proportion in agricultural decline because factory workers are recruited from rural areas. From above mentioned factors we can say that Dalit people have Change in their life style.

1.2 Statement of the Problem

Nepal is a complex caste based and multi-ethnic, multi-linguistics as well as multi cultural country. Each and every caste group and ethnic groups has its own languages culture economic status and they have their own occupations. Every caste groups and its culture and occupations has its own important role in the national development process. But Dalits people who suffer from the caste based discriminations. They are unable to meet the livelihood sufficiently. Dalit people are marginalized from various

social and economical opportunities. The traditional occupations of the Dalit people are the threatened and could not continue further because of industrial production and open market.

Traditionally, Hill Dalits works as artist, carpenters, painters, balladeers, labor, tailors and Iron work and so on. But now owing to the growth of economic, commercial, industrial development activities and urbanization, a sizeable of Dalits are sniffing their occupations day by day.

Everything is changing today as family, society customs and political condition is change along with changing society and many aspects of traditional occupations of Dalits people are getting changed significantly. The following questions will be including in my research,

1. Whether caste based occupations patten has created conflict or social order in society.
2. What traditionally skills do still exist of these Dalits people of Ilam Municipality -11 (The then soyak-6).
3. How much do they earn from the traditional function?
4. What do Dalits people view the real causes for such shift?
5. How can earn money by new pattern?

1.3 Objectives of The Study

The overall objectives of the study is to make comparative analyze of the Life style change of Dalits people and their relationship with other people and their effects to the social structure. But considering the limitations to time and resources the specific objectives are as follow,

1. To describe the features for life style change in Dalit people of Ilam Municipality11.
2. To explore the preferred occupations for the improvement of their life style.

1.4 Significance of the Study

The structural, cultural and occupational pattern of Nepal Cannot be isolated, in the worldwide changing phenomena. The conceptual framework of this research we can see the life style that has been changed with the occupational pattern. The society related factors causes in occupational change. Especially, socio economic and social vexations that can be intra and inter relationship between governmental policies, liberal policies, modernization seat reservation etc:

Not only structural (societal) factors effects in change in life style but also cultural factors play the vital role, cultural such a world view giving less emphasis on locally made goods and focusing more on goods produced by industry to be high living standard of those who have followed the traditional work and affected on commercialization in rural people are some of the cultural to help in occupational pattern change.

1.5 Importance of the Study

After complete this research, it would important for policy maker of Ilam Municipality-11. It helps for Dalit community of Nepal. This research helps for another planner of Municipality. It will helps for election community. It helps further research to find data and information.

1.6 Limitation of the Study

This study is basically concerned with Life Style of Dalit People of Ilam Municipality-11. There is some limitation of the study which is more specific and more useful to fulfill the objectives. The study has following limitations,

- 1) This study only includes the 13 households of Ilam municipality 11 (soyak-6) of Ilam district.

- 2) This study may not be generalization because there were scattered settlements of Ilam Municipality -11 in Ilam district.
- 3) This study is focused on extra life style in dalit community of Ilam Municipality -11 in Ilam district.
- 4) Both Primary and Secondary source of data are used in the study.
- 5) This study mainly based on field survey, data, they were respondent basis and secondary data.
- 6) There is limited budget and time schedule.

CHAPTER-II

LITERATURE REVIEW

2.1 Review of the Related Literature

The fundamental principal of Buddhism is equality. Buddhism was called the religion of shards, there was only one man who raised his voice against separatism and untouchability and that was "Loard Buddha"Cdr. Bubasheb Ambedkar, activist, against caste systemand untouchability. Nepal over the centuries has developed a rigid hierarchical society based on "high and low", "touchable" and "untouchable", "pure" and "impure" castes and Dalits occupy the bottom of Hindu castes hiererch (NHRC 2003). The Dalits are scattered throughout the century and it is difficult to differentiate between Dalit and non Dalit. The exct number of Dalit can be only Uppechhit, Utpidit Ra Dalit Barga Utthan Samiti (Ignored, oppressed and Dalit groups Upliftment Development Community), which was formed in 1996 under the ministry of socially, politically, economically, educationally backward and the group consists of 22 castes. Similarly national Dalit commition has defined Dalit community as racial community who is must Backward in social, economic, educational and political as well as religious sector due to racial discrimination and untouchability and each abstained from enjoying in the human dignity and social justice.

"The present constitution of Nepal not only bans discrimination on the grounds of religion, race, caste, gender etc. It further states "On person shall, on the basic caste be discriminated against and untouchable, be defined access to any public place or be deprived of the use of public utilities; any contravention of this provision shall be punishable by law (MOLJ,2047). Dalit children are not encouraged to get education. Inadequate scholarship to dalit students and negligence by teacher and communities are the barriers to the education. dalit children must put off with discrimination and untouchability even where free food is provided in some school because high caste students and staff do not want to eat and drink together with them. Moreover, many so

called high caste communities refuse to accept dalit teacher. dalits are forbidden to practice contain Hindu rituals that Bramins and Chhetri communities enjoy. Such prohibition has been leading many of the dalits to convert to Christianity and the caste based untouchablity is the serious violation of the dalits human rights.

Dalits works as Blacksmiths, goldsmiths, tailors, shoemakers and street cleaners which are considered as low grade profession by the society. Dalits are not respected for their work. There is no appropriate evaluation of their services. The majority of the dalits are poor and illiterate; they are forced to works into households of the high caste people and village landlords often with little or no wages. The children of dalit servants are also forced to work as cattle leaders and they help their parents in cooking and washing utensils. From this they receive only minimum food and clothing. Dalits are also engaged in plugging the land of upper caste people who add here to the Hindu belief that a Brahmin should not shoulder the plough. Unfortunately, even though Dalits works hard others and contribute to others well Bing themselves remained prepare fully hungry and poor.

2.2 An Overview of Dalits

Dalits are the poorest community in the country. Economically, they are marginalized; most of them are indebted to village landlords. In fact, most of the dalit groups from Terai and Hilli are landless or at the most, possess a thatched roofed house but no land to cultivate. One of the ironies is that although the Tarai is considered the granary of Nepal, the percentage of landless people if found to be highest in the Tarai region and intensity is seen among dalits. In other words, the issue of landless is more serious among the Dalit from Tarai then the Hill and it has been observed that the dalit from Terai is synonymous to landless (Dahal, 2002). Furthermore, 78 percentage of the dalits are in extremely difficult situation because they lack adequate land, housing, food, health, education and employment. In fact, a report concluded that Dalits do not even hold 1 percent of the country's agricultural land (Jana Utthan Pratisthan, 2001).

The key positions, both in state affairs and political parties, have been occupied by high caste people. As with the janajatis, the Dalits too are not usually encouraged to apply for positions in the government service. Unlike for Women, there are no quotas set aside for including Dalits in the Government bodies. Furthermore, political parties have exploited the Dalits for their own purpose. During election, the Dalits just serve as vote banks. Political parties or leaders never encourage Dalits to become candidates, and although Dalits make up nearly 13.33 percent (CBS, 2003) of the total population of Nepal, their representation in various public, private, and governmental institutions is insignificant. It should not be noted, however, that the national dalit commission has questioned the accuracy of their percentage figure (13.33%), for it claims that the actual Dalit population is much larger than reported.

Dalits are particularly more vulnerable socially and economically due to lack of information, Low level of literacy and access to relevant services. Therefore, HMG/Nepal formed the National dalit Commission in 2002 (B.S.2058) to promote and protect the rights and welfare of the dalits. It has been given mandate to propose plans and programs to uplift dalits and authority to carry them out. The government has introduced special programs for the dalits in Nepal has been emerging from both the public and private sectors and improving status unequivocally that the government encourages and supports special programs for dalits.

The NDC of Nepal aims to improve Dalits in every aspect of development and primary providing or increasing educational opportunities and skill development will receive special attention. The programs mainly focus on life skill and appropriate information in education and rights issues. Not having land ownership, not getting citizenship, deprived from educational opportunities, lack of employment, poverty and very low level of standard of life are the major problems that are faced by Nepal's Dalits people. Historically, Dalits have been practicing their traditional caste occupation and selling it to their clients to make a living. For example, Kamis not only make new agricultural

tools and household utensils such as Sickle, Axes, Shoes, Spades, Plough tips and nails but also repair them when needed. The Sarkis are lather workers who make shoes and other products from the skin of dead animals such as cattle and water buffalos. The various services of Dalits are supplied in the context of an ongoing relationship between a client and craftsman or a system also known as patron-client relationship. The service of craft man to clients (clients are mostly the so-called high caste Hindu groups) are known by different names in different parts of Nepal such as *bali ghare pratha* (eastern nepal) or *khalopratha* (weatern nepal) and *khan system* (In the Tarai) (National Dalit Strategy Report, 2002: 41-42).

Bhattachan (2002) found that only 19 percent of the Dalits is reported that they are involved in traditional caste based occupation. Mainly, the Kami's are involved in their traditional activity. But, decreasing involvement in caste based occupation is mainly due to the fact that, for example, blacksmiths are hard hit by the availability of factory produced farm implements, Damais by the availability of readymade cloths, Sarkis by the availability of cheap footwear (Sharma, K. G. and S. R. 1994). They conclude that all the people changing their occupations and their work/job. All people are allowed to choose their occupation and use their skills.

The Maoist Movement (started in 2052 B.S.) is related to marginal people who supported their Aandolan. After Jana Aandolan of 2062/2063 B.S. government of Nepal has provided reservation seats for Dalits and others. It is also supported in life style change. Many Dalits started to go to the foreign country for employment so fertile lands are turned in to barren land. Many were left their traditional work/ job and agriculture. Who used to follow their ancestral profession has left. For example many Dalits people were left their traditional work or job or occupation (*National Dalits Strategy Report* 2008). Dalits themselves practice untouchable in their day to day life, and there is clear ranking of status among them. The social discrimination within them is distinctly observed in eating food and drink, while performing life cycle rituals. Marriage is strictly endogamous in nature, i.e., kami will marry only with Kami not

other groups such as Damai and Sarki."A Damai is pani Nachalaune to a Kami and Sarki, and a Kami and Sarki who claim equal status do not dine together or marry each other "(Koirala:1996).

Kherel (2008) also conducted a research a Kami people of Kathmandu valley. In her study, she found that the consciousness level of many Dalits has gradually growing up into middle class constructions. As they became aware about their stigmatized status in accordance with their traditional job occupation. They are gradually changing their traditional job like metal itching, jewelry carvers etc. There is also closely interested about the change in their economic status that was in relation with change in occupation. Most Dalits of Kathmandu valley is still exploited through they have changed their traditional occupation adopt new types of job ascription. But we can see that the changing occupational structure doesn't always improve in Life style and economic status of Kami People.

Most of the dalits people depend on wage labor and agriculture and very few have adopted other job for their livelihood. The Dalits society as a whole has the pathetic situation in the Nepal, the position/ status of Dalits women is lower to that of Dalits males in general (Hachhethu, 2001).

Sharma (2002) studies the socio economics condition of Dalits and effects of the migration on the income level of cobbler migrate of Kathmandu town pinch at they are losing their trade due to the easily and low priced availability of readymade shoes.

Pokhrel (2010) states that open economic and political system provide opportunities to the Kami people to come but from their traditional occupational. According to him, development process combined with declining traditional occupational, population growth in the village has created opportunities for work elsewhere the main cause of social transformation among the Kami people. His study shows that many Kami people of Melamchi valley are involved in urban skilled labor in Kathmandu.

Central and district level training have been conducted for all persons involved in this study that include training of the commission member, officers and office staffs of the National Dalits Commission at the national level and enumerators as well as field supervisors at the district level. Two Supervisors from DDC have been mobilized in each district and enumerators are taken from the Dalits Communities. To maintain the quality of the study some resource persons (subject experts are also hired).

Now a day's government and various agencies have initiated many Dalit reformatory and development programmes over the last four decades. While considering the constitutional of Nepal after the revolution in 1950, four constitutions were made and in each constitution it is clearly mentioned. "All citizens are equal before law, no discrimination of people will be made on the basis of religion, race, sex and caste etc." At the programmed level national planning commission (NPC), made special provisions for Dalits in the eight plan (1992-1997), ninth plan (1997-2002) and tenth plan (2003-2007) and 3 years interim plan (2007-2010). The eight plan of Nepal (1992-1997) conceived the essence of Dalit reformatory programs such as social security, scholarship schemes to grass root level based project, social awareness campaign etc. Similarly the ninth five years plan not only outlined five major objectives for Dalits upliftment but also put forward a vision of twenty years programs for elimination of all forms of discrimination likewise, it has focused on Dalit empowerment and development programme (NPC, 2002).

According to the tenth plan "In Title of Dalits and Neglected Communities" explain the Dalits who have been backward from every aspect of socio-political, economic issues because of the prevalence of aged old poverty and social deprivation. In this section of population could not get social respect in practice due to existence of caste system and in human behavioral because of ineffective enforcements of acts, which categorically has made the caste system punishable. In this way we can easily say that Dalits are poorest of the poor in many aspects in Nepal.

A Book "Chhapama Dalits" under in title "Dalits Jati Garibi". Its overview has carry out two major points, which is "A type of occupation and what its situation and other, they left their traditional occupation. A survey shows about forty percent Dalits have left their own traditional occupational. Among them the tarai Dalits economic condition is so back warded. It is further describes that the main occupation of Dalit have agriculture labor only. Likewise ninety five percent Dalits have no own land or they are landless. In the context of western Nepal, they also work as a bounded labor till now. A Book Chhapama Dalits in Titler "Aarthik Sanderbha ma Dalits". It is analyzed that most of the Dalits are landless or they have of very few land of their own. Beside this, they have no alternative occupation which society accepted. So they are being backward caste in the Nepalese society (Chhapama, 2058).

There were various issues that took place in the history regarding the Varna system. In the 6th century Lord Buddha started a revolution against Verna system. But later on the Licchavi period it started to spread all over again. Among the Licchavi Kings, Brikha Dev and the Man Dev, the Baraju (464-505) were the only followers of Buddhamargi while others adopted the Hindu religion and Varna system. During the period of Basanta Dav, for Varna an eighteen castes was in existence. The Varna system was spread throughout the medieval period and was still on progress till now.

Bhattachan, (2003) has described the most shocking practice of untouchability in Nepal that prevails in the Dalits community itself. Even in their community someone classifies as being a higher caste Dalits and others as the lower caste. Thus they refuse to touch each other and the practice of untouchability goes on. Despite Dalit being exploited, they failed to make direct approach in this regard to the higher caste people. Corruptions too have been largely done in the name of Dalits. In the name of various Dalit Program, large amount of budget is bought and the people from the minister levels of officers are involving lavishly to the corruption (Bhattachan, 2003).

The Constitution of Nepal of 1990 has guaranteed against discrimination in the name of

caste, ethnicity and untouchability. The National Dalits commission was formed in 2001 with an eight points program to stamp out the ideas of untouchability in Nepalese society, to provide equal opportunity, and allow them to enter all religions and public places, as any other citizen. There are also other organizations working for the Welfare of Dalits. Feminist Dalits Organization (FEDO), Dalits Welfare Organization (DWO), and Jana Utthan Pratisthan (JUP), Nepal National Depressed Social Welfare Organization (NNDSWO) is some of the major organizations working of the Dalits population in awareness raising, literacy, livelihood etc. Beside donor organizations like, Plan Nepal, UML, UNDP and Lutheran World Foundation working for the welfare of Dalits in Nepal (<http://azeecon.lwf.com/lwf/burningissues/Dalit.Mail>).

After establishing the Democracy these have been some efforts on the welfare of Dalits and a significant emergency of NGOs activities that has taken place. Many international agencies were supporting them, and increasing and awareness on Dalits. These organizations acted to investigated and lobby against any incidents of cast-based discrimination throughout the country provided necessary supports to the victims to establish a database. Educate active Dalits youths are engaged to motivate them to work for their community and to explore possible employment opportunities for them. A review of HAGM's approach to Dalits development shows that although various social welfare programs are directly targeted to these communities. These programs did not benefit the targeted population. Even though working government, various organizations and institutions on Dalits Welfare could not achieve satisfactory gain on it as of not studying properly the socio-economic variables, which effect much more to the Sarki life.

They have adopted agriculture as their main occupation but Sarki of these areas haves inadequate land. There is no irrigation services and agriculture specialization training knowledge. Agricultural product they produce does not meet their demand of food deficit so they have to buy food. This in due course of time decreases the potential of this agriculture occupation. This leads to the poor Socio-economic conditions of the

Sarki. The Sarki live in a patrilineal society even though they follow Hinduism. After the democracy of 1989 some Sarki adopted Christian religion. Their children are in touch with higher caste people; some did inter caste marriages and love marriages. This indicates the positive sign of human society, gradually decreasing the feeling of untouchability in the society. Thus, society is changing positively in regard to this area. According to Dalits R. Dahal, He argues that two clear "discordance" models are constantly operating in the Life of Dalits in Nepal making them subordinate and dependent throughout:

- 1) Dalits are struggling for an egalitarian future in recent year keeping intact the dominant Hindu Caste values of social stratification within them. This "exclusion model" within them reforms their Hindu domination and
- 2) dalits liberation model in Nepal operated more at the advocacy level than improving their economic condition. The overall approach to improve their fate moved towards the rights based approach, giving minimal attention to economic independence. Thus their economic dependence on their patrons has remained virtually, alive even today, despite their struggles for "social equity" over the years. (Hindu Nationalism and Untouchable Reform) (Dahal, 2003).

2.3 Rural Developments

Robert chambers (1983) "Rural development is a strategy to enable a specific group of People poor, rural women and men to gain for themselves and their children more of what they want and need. It involved helping the poorest among those who seek a livelihood in the rural area to demand and control more of the benefits of Rural Development.

USDA R.D. (2011) rural development in general is used to denote the actions and initiatives taken to improve the standard of living in non-urban neighborhood, country side, and remote village. These communities can be exemplified with a low ratio of

inhabitants to open space.

2.4 Fundamental Right and Duties of Dalits People

The present constitution of Nepal 2072 some fundamental rights and duties about Dalits people, they are as following:

Article 22. Right against torture:

- 1) No person who is arrested or detained shall be subjected to physical or mental torture, or to cruel, inhuman or degrading treatment.
- 2) Any act mentioned in clause (1) shall be punishable by law, and any person who is the victim of such treatment shall have the right to obtain compensation in accordance with law.

Article 24. Right against untouchability and discrimination:

- 1) No person shall be subjected to any form of untouchability or discrimination in any private and public places on grounds of his or her origin, caste, tribe, community, profession, occupation or physical condition.
- 2) In producing or distributing any goods, services or facilities, no person belonging to any particular caste or tribe shall be prevented from purchasing or acquiring such goods, service or facilities nor shall such goods, services or facilities be sold, distributed or provided only to the persons belonging to any particular caste or tribe.
- 3) No act purporting to demonstrate any person or community as superior on grounds of origin, there shall not be any racial discrimination in the workplace by indulging or not indulging in untouchability.
- 4) All forms of untouchability or discrimination contrary to this provision shall be punishable by law as a serious social crime, and the victim of such an act shall have the right to compensation as provided for by law.

Article 40. Right of Dalits

- 1) The Dalits shall have the right to participate in all bodies on the basis of the principle of proportional inclusion. Special provision shall be made by law for

the empowerment, representation and participation of the Dalits community in public services as well as other sectors of employment.

- 2) Provision of free education with scholarship, from primary to higher education, shall be made by law for the Dalits students. Special provision shall be made by law for the Dalits in technical and vocational education.
- 3) Special provision shall be made by law in order to provide health and social security to the Dalit community.
- 4) The Dalit community shall have the right to use, protect and develop their traditional occupation, knowledge, skill and technology. The state shall accord priority to the Dalit community in modern business related with their traditional occupation and provide skills and resources required therefore.
- 5) The state shall once provide land to the landless Dalit in accordance with law.
- 6) The state shall in accordance with law, arrange settlement for the Dalit who do not have housing.
- 7) The facilities conferred by this Article to the Dalit community must be distributed in a just manner so that the Dalit women, men and Dalit in all communities can obtain such facilities proportionally.

CHAPTER-III

RESEARCH METHODOLOGY

3.1 Research Design

The research follows descriptive research. I would carefully try to record all the observed events from the study area and describe as faithfully as possible. Special focus would be given to analyze and explore the causal factor for the life change of Dalits people of Ilam municipality 11(the then soyak-6).

3.2 Rational of the selection of the Study

This study has covered an area of the Ilam municipality-11 (The then Soyak Ward No. 6) which is situated on the Southern part of Ilam municipality at Ilam District. The research site would be selected purposively. It is widely recognized fact that economic change can play vital role to change the structure of a society and group of Dalits people (especially Kami people).

Kami people were major Dalit groups of Ilam Municipality 11 have been changing in tortoise's motion though they are not fully neglect their traditional job likewise Iron work, labor, wages in comparison non Dalit people. Therefore, Dalit community of Ilam Municipality-11 in Ilam district is selected as the study area.

3.3 Sampling Procedure and Sample Size

The total number of family in Ward No-11 was 60 households among them Dalit people who are residing there were 13 households. And all were Kami people so I choose them all for my study. The study is scattered. Therefore this study is based on census method.

3.4 Nature and Source of Data

This study relies on both qualitative data and quantitative. Qualitative data will be acquired through various data collection techniques such as interview, observation, focus group discussion and case study and quantitative data will be collected through household surveys. As far as the source of data is connected, this study mostly depends on primary and secondary as well. The primary data is collected through observation, interview, case study, questionnaire and focus of group discussion. In other side the secondary data will be collect from Ward office, District, Region and Central level as well as Library, published and unpublished thesis, articles, documents, book, CD-ROM, Internet, Constitution of Nepal 2072.

3.5 Data Collection Tool and Techniques

Techniques and tools refer to the method that used in conducting a research and performing research operation. The following techniques and tools were adapted to collect primary data was interview, observation, focus group discussion and case study.

3.5.1 Interview

This study generates information by condition interview with different categories of people such as young, old and who involved in different occupations.

3.5.2 Observation

The field visit of the study area has based in the non-participatory observation, which help to collect the qualitative data. From this method, observe the daily life of Dalits people through watching and listening to their conversation, their behavior, talking with them, interviewing people. This is done to know the actual condition of the respondents.

3.5.3 Focus Group Discussion

Focus group discussion was held with people of different age, sex and occupational backgrounds. The three focus group discussions were carried out during the field visit. There were 3-5 participants in each session of focus group discussion. Focus group discussion covered issues such as life style change into modern, people's perception towards, change and practice new occupation etc.

3.5.4 Case Study

Another technique was used in the study to obtain the required information regarding the perception and practice of the Dalits people was case Study. The representative case (four cases) encountered during fieldwork has been presented in different boxes in this study.

3.6 Data Presentation and Analysis

The collected information and data, from both primary and secondary sources has been tabulated manually for the preparation of master table. Different thematic tables and figures have been creating from the master table for fulfilling the purposes of the study. Qualitative and quantitative techniques have been used side for analyzing the data.

3.7 Limitations of the Study

This study was basically concerned with Life Style Change of Dalits People of Ilam Municipality 11. There are some limitations of the study, which is more specific and more useful to fulfill the objectives. The study has following limitations:

- 1) This study only includes the 13 households of Kami people of Ilam municipality 11 of Ilam district.
- 2) This study may not be generalized because there were scattered settlements of

Ilam municipality 11.

- 3) This study is focused on life style change in Dalits community of Ilam Municipality 11 (Thhe then Soyak -6).
- 4) Both Primary and Secondary source of data are used in the study.
- 5) This study mainly based on field survey, data, they were respondent basis and secondary data.
- 6) There is limited budget and time schedule.

CHAPTER-IV

DATA PRESENTATION AND ANALYSIS

4.1 Introduction

This section includes the general description of the location, naming of the site, cultural setting, population composition, cast/ethnic composition, sanitation, climate, natural resources, social organization, educational status, economics structure, occupational structure, food sufficiency and land ownership of the study area.

4.1.1. Ilam District Ilam Municipality 11

Ilam is hilly district in the Eastern part of the Nepal. It covers 1703 Square kilometer of land with a height beginning from 140 meters to 3,636 meters from the sea level. The variance of altitude makes Ilam rich in biodiversity. It is buffer Zone between the Tarai Himal. A home of many ethnicities, Ilam is a radiant of mixed culture. There are four Municipality and six Rural Municipalities in Ilam district.

Ilam Municipality 11(The then Soyak-6) is one part of the Ilam Municipality of Ilam district. It covers 25.82 (29,705 Ropani) square kilometer of land. Among the comparisons of all Municipality of Ilam district Ilam Municipality 11 is semi-developed. The Nepaltar Chisapani highway crosses the Municipality 11. It is surrounded by Ilam Municipality, Maikhola and Suryodaya Municipality. The land is fertile so Ilam Municipality also depends on Municipality 11(The then Soyak) for vegetables and rice.

4.1.2. Climate

The study site has a sub-tropical temperate type climate. The maximum and minimum temperature in Soyak is in increasing trend which is an evidence of global warming.

Generally, it gets rain from May to August. But now days the annual rain fall trend has been decreased in the recent years in rainy seasons. In comparison night is cooler than day.

4.1.3 Natural Resources

The forest, land (soil), water, stones (sand) are main natural resources available here. The soil is black and dark brown and somewhere red also which are fertile also. Sand and stone are other important natural resources of this Municipality which are sold to Ilam Municipality, khandrung, Jitpur, Mangalbare for the constructional work and these resources are also located in the bank of *Mai khola and Rate khola and Puwakhola*.

Forest is another important resource; people use and sell with timber and non timber products. Likewise land resource is of great significance for sustaining the economy of the village and the villagers. The people use the land in seasonal and off seasonal agricultural products, specially cash crops like *Aduwa* (ginger), potato, *Kucho*, Vegetables, Orange, Fruits etc. Similarly, water is another important resource which flows through the streams (*Kulo*), some of the lowland areas are irrigated by water. *Rate khola, Puwa khola and Thade khola* are the main sources of water. That has important role in agricultural product and productivity.

4.1.4. Social Organization

In Ilam Municipality 11 consists of 11 educational institutions. Among them there are 9 government schools they are, one secondary school, one Lower secondary school and other six are primary schools and only one is pre-primary school and there are two private boarding schools. There are, one health post, one post office, eight cooperative organizations and different youth clubs, two are child clubs in Ilam Municipality 11.

4.1.5. Demography of the Study Area

The total population of the entire district is 290, 254 out of which 4,187 are in ilam 11. 2,017 women and 2,170 men in 826 household reside in this Ilam Municipality 11 (Village Profile of Ilam Municipality-11 2016). In study area Dalit people are residing in 13 household in old village development community of Soyak-6. Most of the houses are tin roofs and few houses are traditional way. The study area has well access to the motor way road that makes easy to transport.

4.1.6. Population Composition of the Population by sex in Ilam Municipality 11 is given below in table:

Table No.4.1: Older (The then) Ward Wise Population Distribution by Sex

Ward No.	Male	Female	Total Population
1	148	140	288
2	217	175	392
3	259	247	506
4	110	98	208
5	122	108	230
6	167	163	330
7	361	322	683
8	242	208	450
9	372	368	740
10	172	188	360
Total	2170	2017	4187

Source: Municipality Profile of Ilam Municipality 11, 2018

The table no.4.1 shows that Ward No 9 and 7 are highly populated and Ward No. 4 and 5 are less population than other wards. In Ward No10, the number of female is higher

than male.

4.1.7 Population of the Study Area by Sex

The ward no. 6 (Sabik Soyak VDC) there is 60 households whereas 4 households are Rai, 43 households are Limbu, and 13 households are Dalits Kami people. They live in scatter way work together. Some of they are modern but few are traditional society.

Table No.4.2 population of the study area by sex group

Caste	Male	Female	Total	Percentage
Limbu	145	123	268	77
Kami	31	30	61	17
Rai	12	8	20	6
Total	188	161	349	100
Percent	54	46	100	100

Source: Field Survey, 2018

The table no 4.2 indicates the sex group of the people of the study area. According to table out of 349 totals people, 31 Dalits are male and 31 are female. As a whole, the population belongs to Rai is 6 percent, limbu are 77 percent, Kami people are 17 percent and no one other people live.

4.1.8. Demographic Structure of the Respondents

The family size is important variable which affects the directions of mobility. It is also proposed to explore where family size has any association with occupational mobility rates. The specific questions raised for exploration are; what is the effect of family size on the occupational mobility of the Dalits People? Has any bearing on gross as well as the upward occupational mobility rate? The interesting pattern of the population size by sex shows that the study site has more male than female. The household size of the

respondents ranged from minimum of 2 to a maximum 7 members of the average being 5 members. It is generally believed that larger the family size, lower would be gross as well as the upward occupational mobility and vice-versa. This aspect was dealt with only one time phase dimension namely, the intra-generation occupational mobility. Hence, it is expected that lower the family size greater would be the intra-generation gross and also the upward occupational mobility. Though the family is comparatively large.

4.1.9 Educational Status of the Respondents

Education helps to break the darkness of ignorance and brings the people into the light if right path (Koirala ,1996). According to him "the Dalits in Nepal never had written tradition."

The traditional perception due to society most of low cast people and girls have been deprived of educational opportunity. In this table the educational status of the respondents is shown the study site. Due to the social discrimination and poverty, the respondents are deprived from the access of the higher level education. In this study site, Ilam Municipality 11 (The then SOYAK 6) there is thirteen household of Kami Community with 61 people. As a whole educational status of Dalits people is given below:

Table No.4.3 Educational Status of the Respondents

Name of householder's	Illiterate	Literate	S.L.C. Above	Total
Purna Baraili	1	3	1	5
Netra Kumar Diyali	1	3	1	5
Ratna Biswakarma	2	-	-	2
Nanda Diyali	-	3		3
Yam Bdr Diyali	-	3	-	3
Annar Diyali	1	5	-	6
Nar Bdr Khati	-	3	2	5
Harka Bdr Khati	1	4	-	5
Ram Bdr Khati	2	1	-	3
Bal Bdr Gajmare	4	3	-	7
Lila Bdr B.K.	1	3	1	5
Ganga Diyali	-	4	1	5
Dal Bdr Diyali	4	1	2	7
Total	17	36	8	61

Source: Field Survey, 2018

4.1.10. Land ownership of the Respondents

As Nepal is a country of an overwhelmingly agricultural based economy of people is land. Therefore, it is necessary to look at ownership of land to understand the extent of basis economy of Dalit population. In these hills, the landless people are mostly the untouchable groups such as the Kami, Damai, Sarki, Gaine and Badi (Caplan, 1965). Respondents in the study area have possessed very small landholding. Most of them have a small plot of land which is only they have their present home Khet is confined to the high caste people. This community has small plot of Bari the non-irrigated land

which is unable to meet the requirement of the family even for 3 months. The respondents also had reported that their small land or no land for cultivation and only for Ghaderi. The land ownership pattern of the respondents is shown in the table:

Table No.4.4 Land Ownership Pattern of the Respondents

Land size (In Ropani)	Frequency (householders)	Percent
Only have Ghaderi	1	8
Less than 2 Ropani	1	8
2-5 Ropani	2	16
Above 5 Ropani	9	68
Total	13	100

Source: Field Survey, 2018

In this table no.4.4 land at all only have Ghaderi is 1(8%) household, Respondent who have owned less than 2 Ropani of land is 1 (8 %) household, who have 2-5 Ropani are 2 (16 %) households and above 5 Ropani of land are 9(68 %) households. Majority of them hold very small landholding, due to this fact they were compelled to move in order to seek an alternative job for the fulfillment of the basic needs. Nowadays, the young generations are fully detracting from the agricultural works.

4.1.11 Source of Income

The main economic sources of the respondents are helper in constructional work, driver, conductor, ginger plants, kucho plants, wage labors, goat, cow, and buffalo. Some are involved in government employments. Here is lack of industrial development, but the respondents go in other places and involved in the economic activities.

4.1.12 Food Sufficiency

Among Dalits, Sarki and Kami have relatively better position in terms of food

sufficiency; whereas Dom, Hudke, and Mushahar have no food of their own as they only work on other's land (Sharma, 1994).

The main crop grown in the study area are Paddy, Maize, Millet, Wheat, Ginger, Potato etc. in accordance with the land holding pattern case they seem of the people suffer from food deficit. Only few families can meet food requirement around the year from their land and its yield. Few families had food sufficiency because the land is situated in the area where are an irrigation facility sufficient and the major crops in year can be grown. The food sufficiency, we can observe in the table:

Table No. 4.5 Food Sufficiency at household by Months

Sufficiency Months	Households	Percentage
Up to 3 Months	2	15
3 to 6 Months	6	46
Up to year	5	39
Total	13	100

Source: Field Survey, 2018

The table No.4.5 states clearly that 6 (46%) households can meet their food requirement for 6 months from their own production, 2(15%) households can meet their food requirement for 3 months and only 5(39 %) households can meet their food requirement for one year.

Figure No. 4.1 Map of Nepal, map of Ilam District and Ilam Municipality- 11

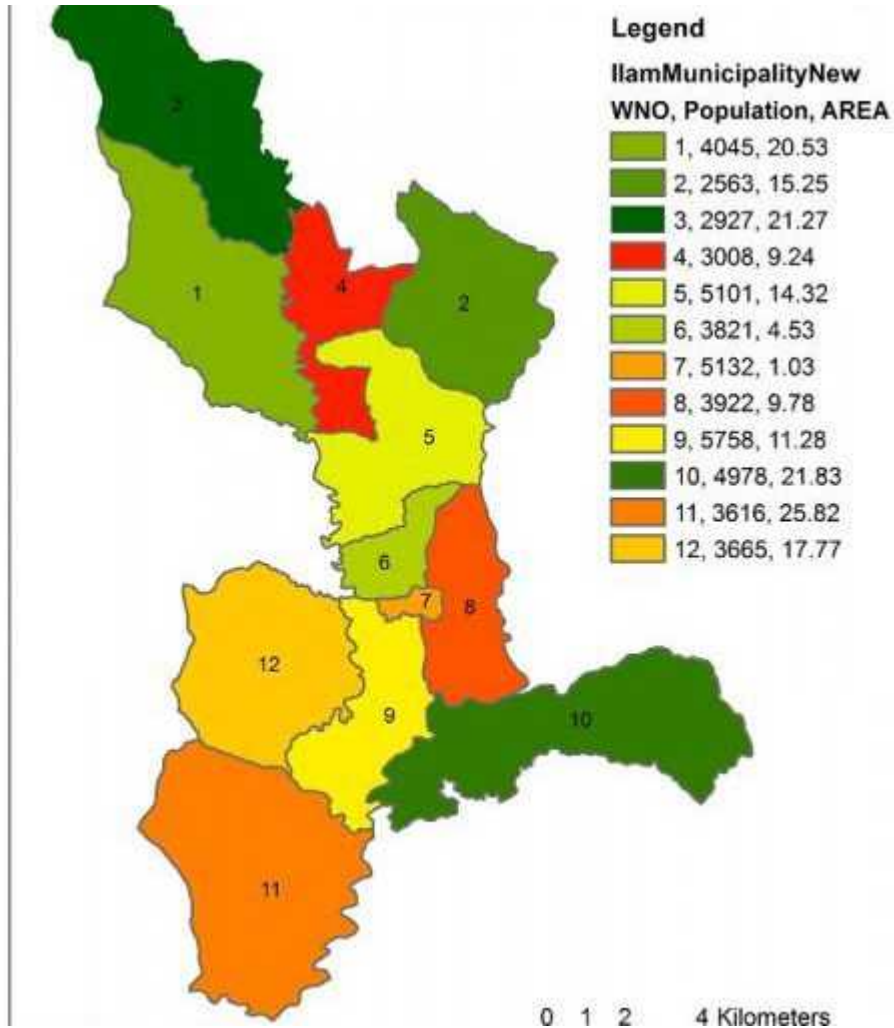
Map of Nepal with districts wise



Map of Ilam District (Research area)



Ilam Municipality with wards



4.1.13 Sanitation

Sanitation is most important factor for human settlement. In study area there were also collected the data of sanitation. Most of the respondent used the modern toilet that is Sudhariyeko charpi. The table 4.6 shows the total no. people of study area they are used toilet.

Table No. 4.6 Toilet used and not used respondents

Name of householder's	Toilet used respondent	Don't used Toilet respondent	Total respondent
Purna Baraili	5	-	5
Netra Kumar Diyali	5	-	5
Ratna Biswakarma	2	-	2
Nanda Diyali	2	1	3
Yam Bdr Diyali	2	1	3
Annar Diyali	5	1	6
Nar Bdr Khati	5	-	5
Harka Bdr Khati	5	-	5
Ram Bdr Khati	3	-	3
Bal Bdr Gajmer	4	3	7
Lila Bdr B.K.	5	-	5
Ganga Diyali	5	-	5
Dal Bdr Diyali	7	-	7
Total	55	6	61

Source: Field survey; 1018

4.2 Background

This chapter deals with the changing patterns of traditional occupation of the Dalits and frequently the occupational preference of these people. for the analysis, it includes the changing life style pattern change, occupational distribution of the dalits, past and present, Social attachment, Dalits and Bali system, lack of raw material, involvement in traditional nation and reasons, behavior of other caste towards the respondent past and present, preferred potion and the causes, factor for adopting new occupations and expectations of dalits.

4.2.1 Changing Patterns

The human groups involve in production to be survived to produce things to survive Their own needs they involve in copying natural resources through employing different tools and techniques. Agriculture, animal husbandry, establishment of small goat farm, cow farm, construction wage and other economic activities by which they extracted things to the service these kinds of lies are termed as survival strategies occupied by the Dalits people of the study area.

The traditional occupation of the Dalit people on the basis of caste based division of labor is conventional survival strategy can be interred pretend as a small scale household base mode of action. This type of production is based on utilizing local raw material and production goods and service are basically for the local people. Through their traditional occupation of manufacturing and shoes, Madals, Mudas, Sikkal, Knife, Axe, Plough spade are prescribed by the caste system.

Beside this indigenous economic system (Bali System) agriculture, animal husbandry, wage were the primary income activities, in the past, all these above sources of income were for their living because there was no any kinds of threat in their caste based occupation, Bali system. Through the Bali system so called high caste landlords and low caste artisan dependent each other. In the present, numerous economic chances Have been broken down the mutual hence between artisan and non-artisan, construction of roads and establishment of industries signification changes in the village, economy of the study area. Therefore the appearance of system wakened the social and economic and environmental factors abandoned their traditional occupational and shifted in new kinds of income earning activities such as government and private services and laboring outside the countries but they are not happy to leave their traditional work.

In the process the economic development recently adverse the survival of the Dalits people in this area that kinds of process has been disrupted the indigenous production

system, development of market and industries entrance of Indian iron tools, Chinese goods, and whole development activities limited their own traditional occupation so those whole process are serving just only for so called high caste people as a mechanism of domination and exploitation. During this research the respondent are seeking and want some financial support and tools and technique to do their traditional work to me.

4.2.2 Life Style Change

Life style change can be defined as, the adoption of modern occupation; means own traditional occupation is modifying which helps easy to live. It deals with the change in food habits, dressing patterns, marriage, celebrating festivals, norms, values etc. Life style change directly related with finical, educational, communicational interaction, and so on sectors.

The caste based occupation was the major means of livelihood for the Dalit population up to few years ago. It has been gradually disappearing over the year primarily due to the three reasons. They are follows:

- 1) They themselves think that their occupation has lower social prestige and demeaning socially.
- 2) Many young educate Dalits boys and girls do not like to follow their father's foot- steps.
- 3) They find difficulty in competing with the open market which is supplying various types of similar goods depending upon the needs of the customers.

4.2.3 Occupational Distribution of Dalits People in Ilam Municipality 11 (10 years ago)

Traditionally, the Dalits of Ilam Municipality 11 were employed mostly in Iron and Leather related works, which includes the manufacturing and repairing of the

agricultural tools, leather works Madal, Muda and shoes. In returns these people get the Bali in a year for the work they performed to the people. Besides this they were found of involved in other works as agricultural related works, wood works, and wage labor and so on. The 4.7 table is enlisted to get clear picture of the traditional Occupation of the respondents of the Ilam Municipality 11, in the past:

Table No.4.7 Occupational distribution of Dalits in the past

Occupations	Frequency	Percentage
Iron works	7	54
Daily wage labor	3	23
Foreign works	2	15
Other works	1	8
Total	13	100

Source: Field Survey, 2018

4.2.4 Current occupation of the Respondents

It is found that the trend of occupation mobility in very high as the researcher has interviewed with the respondents about the current occupation type. Then the following facts are found. The collected information is listed in table 4.8.

Table No. 4.8 Current occupations of the Respondents

Occupation Types	Frequency	Percentage
Caste based occupation	4	31
Teacher	1	8
Foreign employer	5	38
Government employer	1	8
Other employer	2	15
Total	13	100

Source:Field Survey,
2018

The respondent had reported they basically go to abroad as manpower for any work and some of them had reported that they love to work foreign employer works.

Therefore the collected data demonstrates that most of the Dalits like to work in outer country to better earning. And secondly they like to work caste based occupation. These groups normally prefer the occupation that had higher social prestige, good earning, greater opportunities and equality in the society.

4.2.5 Social Relation and Attachment

4.2.5.1 Interrelationship of Dalit Community and High Caste People

There are interrelations between dalits and other castes of Ilam Municipality 11. The so called upper caste like Brahmin, Chhatri, Vaishya need to be greeted by lower classes like Damai, Kami, or dalit community, words as *Hajur, Namaste, Malik, Kaji, Hajur, Sarkar* like royal language etc. are to be used. In past dalits had to greet to high caste people while they encountered in public places and elsewhere. The old aged people still follow this practice. However young people do not follow these norms. Besides dalits were treated inhumanly, in public place like temple, schools etc. with dalits community also while others have to respect him other eat if dalit touches but not vice-versa.

The interrelation of dalit with Brahmin, Chhetri is quite sorrowful. Dalit community is treated unfairly in an every occasion, like they are not allowed to sit together with high caste people. Still, water touched by them is not acceptable to so called high caste people. However untouchability has decreased in public places such as bus, hotel, etc. Dalit, moreover, should remain a step back from the door of high caste people. So that we can say, people like, do not like to have social status in comparison with upper class. This matter has been made more serious by dalit groups themselves.

Dalit and non-Dalit people had an interrelationship with each other; both of them use to

satisfy the interest of each other. Most of need materials like Shoes, Madal, Axe, Sikkle, Hamber, and Knife etc. are made by dalits people for Brahmin, chhatri, Rai, Limbu, Tamang etc. while in return they use to get barley, millet, wheat, corn of Baall (Salary). So we say that, both are associated with each other or they are interdependent. Traditionally, they used patron-client relationship.

4.2.5.2 Intrarerelationship within Dalit's Community

The intrarerelationship of Dalit Community, we see that they are also divided into different social stratification, having different Gotra and having occupation like shoe maker, blacksmith, goldsmith etc. It is also found that they maintain relationship according to class order rather than caste order.

Among the Hill Dalits mainly Kami, Damai, Sarki, Gaine, and Badi may also claim to be higher than one another. Each Dalits group within this broad cultural category is endogamous by nature; they marry within their own group and employ their own priest to perform rituals. The Hill dalits Kami (Blacksmith) is treated highest in social rank and they hardly accepted cooked food and water from other dalit groups who are lower in hierarchy than them.

Actually, there are Kamis who are treated as highest social rank and whereas the group of Damai and Sarki is the lowest with Kami in Dalit Community. Among the hill Dalit groups as a whole, the social position of the Kami is the highest whereas the group of Damai, Sarki, Gaine and Bali is the lowest in this hierarchical structure.

4.2.6. Dalit People and Bali System

The way of exchanging goods, products, items or services to each other which fulfill these necessities of both parties are called Bali system. Its meaning is mutual relation between dalit and non-dalit.

The Dalit people are working in the house of non-Dalit (Brahmin, Chhetri, Rai, Limbu, Tamang and so on), like, sewing cloths, doing the works of iron, singing and dancing for entertaining them, working as cobblers etc. then they get goods and other necessary items as daily wages in return from non-Dalit.

In the passage of time, establishment of democracy, development of education, allocation of working hour from 10 to 4 o'clock, abolishment of untouchability, getting work as per skill of an individual, free in choosing occupations etc. are the factors changed in existing system of Bali. Now the Bali system is losing its ground in the society.

However the Bali system and their traditional caste based occupations were quite functionable, sustainable in the past but they are dismissing day by day the development of market, entrance of factory made goods, import and Chinese and Indian cheap goods are affected their materials which is related to traditional occupational crisis.

4.2.7 Lack of Raw Material for Traditional Occupations

On the other hand, Kami has been used charcoal to prepare agricultural tools. They used to collect firewood from the jungle (forest). Some years ago, they were free to make charcoal from the jungle. When the concept of the Community Forestry was come into practice than they cannot make charcoal easily, they also faced many problems and difficulties to make charcoal.

4.2.8 Involvement in Traditional Occupation

The traditional occupations of the respondents are Iron and Leather related works. Even through due to the gradual change in the socio-political scenario, different kinds of movement of the state and the advent of education had made these groups to realize their status in the society. So, the young generations are detracting from the traditional

occupation. When they follow the traditional occupational that ranked low in the society. Thus, they started other new occupations. While in the field work, researcher has observed that, the two are following traditional occupation, researcher has noticed that the one is from larger family size and who has got reasonable price for his produces are basically found or continuing the traditional arts. And the other is no alternatives of choosing the job because the does not possess skill on other jobs so he has involved in traditional occupation.

Table No.4.9 Reasons for Continuing Traditional Occupation.

Reasons	Frequency	Percentage
Do not have an idea	5	38
Do not like to response	2	15.5
Good Income	2	15.5
Lack of alternatives	4	31
Total	13	100

Source: Field Survey, 2018

In the table no. 4.9, 38 % of the respondents have reported that they have no any idea for the traditional occupation. Likewise 15.5 % of them have not linked to response the questions. Despite the facts 31 % of the respondents have reported that due to the lack of other means for the survival. Similarly, 15.5 % has reported for good income respectively. Likewise, the respondents were asked about the knowledge towards their traditional skills. They had reported that the following fact shown on the table 4.10:

Table No. 4.10 Knowledge of Traditional Occupation

Knowledge about traditional skills	Respondents	Percentage
Do not like to response	2	15.5
Do not have an idea	5	38
Have an idea	6	46.5
Total	13	100

Source: Field Survey, 2018

The table no 4.10 shows that 38 % of the respondents had reported that they do not know the traditional skills whereas 46.5 % had reported that they knew the skills of their own cast based occupation. Similarly, 15.5 % of the respondents had not liked to response the questions.

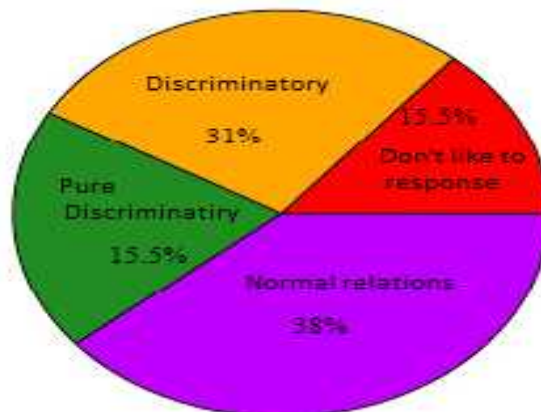
From the above fact too we can assume that the majority of the people from these communities liked to shift or already had left their traditional occupation they also had reported that in the modern period one should adjust him/herself with modern skill for survival.

4.2.9. Behavior of Other Caste towards the Respondents

In the Constitution of 2072 clearly mentioned that, all citizens are equal before law; no discriminations on people will be made on the basis of religion, race, sex, and caste etc. The Nepali laws have declared that caste discrimination is a crime but those who would implement those laws, caste untouchability by themselves. Additionally, deeply ingrained senses of inferiority within Dalits have been difficult to eradicate.

Despite the new change in the society, the so called lower caste people such as Dalits are still suffering from the caste based discrimination. The fact can be found from the figure:

Figure No 4.2 Behavior of Other caste Towards the Respondents



Source: Field Survey, 2018

The figure No. 4.2, clearly indicate that most of the respondent still experiences the normal relation. Similarly, 31% of respondents are discriminated by other caste. They also had reported that they were highly discriminated by the woman of so called higher caste. Very often the male, due to the mass contact, experience the less discrimination. Whereas 15.5% had mentioned that they experience the pure discrimination. They also reported that society they always normal attitude towards the caste based occupation. The 15.5 % had not like to response on the given text.

In the present contest, which are living on their caste based occupations, the following facts have been selected those which are enlisted in the given table:

Table No.4.11 Other's Behavior towards Respondents in Present Occupations

Other's behavior	Frequency	Percentage
Discriminatory	4	31
Normal	5	38
Respectful	2	15.5
Not Responded	2	15.5
Total	13	100

Source: Field Survey, 2018

Moreover, it is expected that the one who has left the caste based occupation are satisfied with the new occupation. The one, that are employed abroad and the one who has left the caste based occupation are satisfied with the new occupation. The one, that has been employed abroad and the one who has engaged in government services are reported that they do not experienced any kind of caste based discrimination. The table No.10 demonstrated that 31 % of the respondents bear the caste discrimination. In the same way, 38 % had reported that the behavioral attitude of other caste towards the new occupation in just normal likewise, 15.5 % of the respondents reported that they feel the respectful behaviors from the society and 15.5 % had not liked to response

the questions.

Case I: Involved in Traditional Occupational

Dal Bahadur Diyali is one among those who had adopted the traditional occupation as the main livelihood. He is ninety five years old, and a permanent resident of Ilam Municipality 11 from fifty years ago. He came from Chamaita of Ilam from 50 years ago. He has three sons and eight daughters. But now he has only one son, one son in law, two grandsons and one granddaughter in his family. Out of three sons two sons were employed in the in foreign country and rests were waged labour and traditional occupation. All daughters were married and were work in owns house. He had reported that he is satisfied with the works adopted by him because he can meet the family requirement of six; his wife and one son, one son in law, two grandsons and one granddaughter were living in their own home. Nowadays Bali system is to little households gave them otherwise they gave price for wages for products.

He had also reported that the high caste people of the society had never treated him as equal to them, which had always realized him of being of low caste. They simply had treated him agricultural tools repairer, Tallo Jati, Achhut, Kami and other insulated words. He also said that he has no alternatives of choosing of the job because he does not possess skills on other occupation. He says that the organizations simply use their name to fulfill their needs they do not think for them.

According to him, due to the massive use of industrial goods by the traditionally made goods are disappearing he further says that the globalization also made effects on the traditional occupation. The Young people are copying which is also responsible for the disappearance of traditional occupation. He wants his children to be employed in some better government job so that they will not be discriminated in the name of caste. So that the collected facts clearly show that will special incentives and reservations from the state they would like to give up the traditional occupation.

Case 2: Involved in Traditional Occupational

Lila Bahadur Biswakarma is 55 years old, who has adopted the traditional occupation as the main livelihood. He is permanent resident of Ilam Municipality 11 from 30 years ago. He has three sons and two daughters but now he has only son and son in law and only one grandson in his family. He had reported that he is not satisfied with the caste based occupation because he cannot fulfillment of the basic needs of his family. But he had not another alternative job because he was not possessing skill on other job. In summer season he earn to little more money from make agriculture instrument.

He had also reported that he made Kaciya, Kodalo, Kuto, Fali, Sikkle etc are sold in local market but nobody gave good price for them. According to him, He has begged little from bista, sahumahajan. Due to traditional occupation he did not earn lot of money but he never replace his occupation. According to him if he had new mechine ie. new type of vati (peluwa vaisi ko chala bata banako) he never replace traditional occupation.

Every person like lila Bahadur because he easily work for bista. Lack of raw materials disturbed his work. He is honesty, innocent and very pleasure to others. Nowadays he had plane to earn money for his hand to mouth. He is living at road side for his traditional occupation to work easily. He think his son earns much money by traditional Occupation but his son don't work in Aran.

4.2.10. Preferred Occupation and the Causes

This study has shown that few respondents are involved in traditional occupation. The Young generations do not like to follow or to learn the traditional skills. The caste is more found to the literate people who do not like to glue in the old traditional mode of production. That is why; they were more often likely to be mobile from their traditional occupations. When the researcher had interviewed to the respondents, the following

facts were found for the preference of new occupation. That has been shown in the figure 4.3:

Figure No.4.3 Cause for the Preference of New Occupation

Source: field Survey, 2018

The figure no. 4.3 clearly shows that 54 % of the respondents prefer new occupation. They stated that for the higher earning of the income. For which they forced to go abroad and to work there. When the researcher asked them, why had you people chosen the foreign employment? 23 % of the respondents had reported that they could get an opportunity to see the foreign land. The few numbers of respondents had reported that they have social prestige. Most of the respondents had said that there was no social prestige.

The traditional caste based occupation is widely recognized facts that are in declining trend. The younger generation slowly or rapidly shifts to new occupations.

4.2.11 Factors for Adopting New Occupation

The reported fact shown that the main traditional occupation of the Dalits of Soyak.

Subsidiary occupation is iron, leather and wage related work. Despite these facts, very few are found of being involved in this occupation. When the researcher wanted to test the occupational preference of the respondents, most of the respondents had reported that the other employments or the job that helped them to earn more. Beside this gradually the groups were leaving the traditional occupation. To raise their social status as well as to make the coming generation as future secure by earning more and with saving.

Some of the important facts had been found out by the researcher which was clearly shown through the different sub titles.

4.2.12 Changing View of Young Dalit People

The young people are copying the global patterns of living and the occupations which is also responsible for the disappearance of traditional occupation, this age group belonging to active population of Dalit community are found to be doing new reputed works such as joining army, police, administration, foreign works, etc. so that they live better life, send their children to the school and complete with non-Dalit. They want to work in daily wages and they are not treated nicely by upper caste people yet they are conscious of the Human Right.

The majority of youth Dalit people stated that the present situation of the way of working is satisfactory comparing to the past. After evaluating the advantages and disadvantages of occupation of the past and present even old Dalit people supported the current status. Mostly, they are satisfied with give and take process. Not only this much, they are proud to join other works and occupations like army, police administration with government reservation quota etc. that ultimately helped to uplift their economic and social status. Life style change of Dalit people has helped them to make some certain equality with other racial groups.

4.2.12.1 Socio- Economic Factors

As Dalits group were socially devalued people: their work are not counted as productive by the society. The most important base is that they cannot meet their family requirement by simple adopting the traditional mode of production as base for their living 54% of the respondents had reported that they had adopted the new occupation for the better earning. They also had reported that those have higher earning have higher social prestige and their status will also be higher. So they shifted for better earning and recent change their life change.

4.2.12.2 External Factor

Different acts were done by the constitution in the course of time and have guaranteed the equal right and opportunities to the people but still marginalized group like, Kami, Damai, and Sarki are lag behinds in using the facilities provided by the state. They are still not allowed or not given opportunities to use the public facilities. They had remained as one of the main factors for the shift in the occupation. They had reported that if they glue to the traditional occupation, they have to bear more caste based discrimination. Due to the fact they had reported to shift from their traditional occupation. They had further reported that the one who draft the law they themselves were partial to the same law.

4.2.12.3 World View as a Case

The respondents of the study site has stated that now-a-day all the goods for any kind of use been produced from the industry in a low price which has even penetrate in the rural Economy too. So the traditionally made of goods were unable to complete with the modern industrial products goods. That is why; these groups of people become compelled to shift to new occupation. They even say that is not their wish rather it is their compulsion or the need of time 8 percent of the respondents reported that they

opportunities in the native land or were unable to complete with the mechanized work.

4.2.12.4 Livelihood Factor as a Cause

It became the general trend that one who returned from abroad and involved in driving (non caste based occupation) have higher standard of living and way of life. That has even tempted the people to move to abroad for foreign employment. Among them 23 % of the total respondents had reported that they can make the better saving from the foreign employment or non-caste based occupation. The respondents had stated that the foreign employed or non-caste based people used to state much about the comfort and the luxury life in the foreign country or land. So it is one of the main factors for the shift in the occupation.

4.2.12.5 Commercialization

Due to the traditionalism the caste based occupation is getting low popularity among the Dalits. The few percent of the respondents had reported that it is very hard and rough to practice the caste based occupation, whereas it is not the same when they work in the office or other non-caste based occupation. They have to work for the specific time period as six to twelve hours in a day and get monthly salary. They had stated that the work is relatively light as compare it the caste based occupation.

The price of everything is getting high so one cannot meet the requirement with just involving in the traditional manufactured goods. They believed that it is only the factor to shift to new work. The important fact discovered was that none of the young people are following their traditional work. They even lack of knowledge and skills towards their traditional occupation. This may be because the lack of interest towards it.

The miserable fact finds out the researcher is that, the one that are involved in traditional work is due to lack of alternatives. Otherwise these people too might leave to do so. Another fact was that the rate of mechanization is very high. That is replacing

the traditionally manufactured goods, as well as other caste people are found adopting the similar occupation that is also leading the disappearance of traditional occupation which shows new life style pattern.

Case 3: Involved in Non- Caste Base Occupation

Arjun Barail is 22 years old. His permanent address is Ilam Municipality 11 (Soyak-6), Ilam district. He passed SLC in second division. He passed Diploma in civil engineering from Dharan Technical College. Now he is working in Megha Vision Engineering College Consultancy. The registration No of his office is 84,867. He was appointed in the office in the year of 2073. He is 5.5 feet in high and 68 kg in weight. He states that he had got an opportunity to special salary, due to which his social status has become higher or comparatively better than those of early childhood days. He says that even today we cannot deny that in the village people still practice the caste discrimination. Especially to those who are employed (engaged) in the caste base occupation. During his school life he has got less chance in every aspect of life in society. In Campus level he was free from such orthodox from the people. It was comparatively easier than those of young life span in the village.

Due to the nature of his work he frequently meets the many caste people. He feels normal and happy because he won't experience any kind of discrimination in the name of caste. Generally, they do not feel comfortable to stay with him. But it is not as hard as like that office.

As per Mr Arjun, some of the most important factor for the Dalits enlistment will be the better job opportunities to the Dalits youth, and in relation to the promotion of traditional art of Dalits, it intensely needs mechanization with the effort of all and proper market for it. He also suggested that we must cut off the import of agricultural tools from abroad which will help to promote our arts and craft. The most important fact is that this group is exploited and dominated since from our traditional past. So

every value words remain only in the speeches. If the economic progress is to be made than the outgoing Dalits people must be stopped with special government incentives. Only then the development of the nation will possible.

Case 4: Involved in Non-Caste Based Occupation

Alisa Diyali is 22 years old. She lives in Ilam Municipality 11 from two year ago. She married with Ajaya Diyali in last two year. She has mother, father, three brothers and 5 sisters. Out of five sisters she is last one. She had passed SIC in second division and +2 in first division. Now she is a teacher of Shree Everest English Boarding School. She works there from two year ago. Alisa is very talent and intelligent lady among Dalits people of Soyak 6.

Now Alisa teaches in Boarding but her aim is work in very great post. She works some dalits institute also. Due to the nature of her work, she frequently meets many caste people. She feels normal and happy because she won't experience any kind of discrimination in the name of caste. Generally, they do not feel comfortable to stay with her. But it is not as hard as like that school.

Alisa not only a teacher she works also in social institution. Now a day's no one discrimination about caste as like previous. So every function they work together and take breakfast, diner together. She is happy all this change so.

Finding revealed by the case studies (Case 1, 2, 3 and 4)

The reasons for continuing traditional occupation (Case 1 and 2) were as follows-

- 1) Compulsion to feed the family member,
- 2) Prefer to continue ahead the same job if the government helps to mechanized the traditional works,
- 3)Poverty, and no alternatives of choosing of the other jobs because the lack of skill.

The reasons for the preference of new occupation (Case 3 and 4) were as follows:

- 1) Higher social status and secure future and handsome salary,
- 2) Low income of the parents,
- 3) Lack of market facilities for the traditional goods,
- 4) Caste base discrimination as customary practices, and
- 5) Hard and rough with traditionalism in the caste base occupation.

FDG With Dalits and Their Crucial Problems

- 1) "Some had stated that caste base discrimination must be legally abolished. That makes the Dalits to go out from the society."
- 2) "The import of goods from the industrial country, make the Dalits unable to complete with them and are compelled to shift to the other occupations."
- 3) "Traditional Occupation must be modernized for the better and higher earning, otherwise the traditional Occupations will disappear."

4.2.13.1 Expectation of Dalits from the Society

The Constitution of 2072 has declared that no citizen of the country shall be discriminated against on the basis of caste. The Muluki Ain has also detailed punishment for the people who commit such crime. In reality, however still cannot use public facilities with confidence and without fear of the consequences. Subsequently, caste discrimination practices still exit. The police/ army force, administration, Hindu religious leaders political leaders and their workers. Local representatives and people with Brahmanistic thinking have been activity keeping alive the tradition of caste of caste discrimination, Mr. Padam Sing Bishwakarma, Dalits leader state that "There should not be any confusion, politically suppressed, socially oppressed, economically exploited and educationally deprived. The movement of development of development should be from bottom for economic upliftment and from top for abolishing untouchability against Dalits."

Figure No. 4.4 Society's and state role for uplifting and Dalits

Source: Field Survey, 2018

The collected facts that the real image of the social status of the study area. The 8 % of the respondents had reported that they still experienced caste discrimination, so the respondents had suggested that the society must be made free from castism. Likewise, 8 % of the respondents had reported that the provision for reservation of any jobs. Similarly, 8 % had expressed that the financial support had uplift their social status. Such as, 38 % of them had reported that there should have equal provision of education and employment to those groups a like other caste. Same way, 23% of the respondents had reported that maintainer equitable opportunity, and 16% of respondents had reported developing brotherhood relationship among each other for the communal progress and mutual co-operation for national integrity. At last, there is a need of campaign against untouchability practices and it must carry out through a partnership between Dalits and non-Dalits of collective forum of Dalits and non-Dalits against unsociability and discrimination should be formed. They must develop thier bargainer powers in terms of demanding what they have been promised by the concerned agencies and the government.

CHAPTER-V

SUMMORY CONCLUSIONS AND RECOMMENDATION

5.1 Summory

This study has centrally focused on the changing Life style Changing among the Dalits of Ilam Municipality 11(Soyak 6) in Ilam District. This study has following specific objectives:

- 1) To describes the features for life style change in Dalit people of Ilam Municipality11 (The then Soyak-6) in Ilam District.
- 2) To explore the preferred occupations for the improvement of their life style.

Basically, this is an academic study but it has yield important information which can be very fruitful in formulating various policies regarding the life style change of Dalits. The study has mainly focused on the cause and factors laid behind the shift in Occupation. The Dalits traditional Occupations are important economic activity. This study primarily has two case studies. While studying, so the traditional skill, occupation, the involvement and cause for the mobility in Occupation as well as the new preferred Occupation has also been focused. During this study, the literatures on work, Occupation, and Dalits studies has been reviewed along with Dalit studies in Nepal. Likewise, literature on Dalits Occupations in Nepal and the cause for change also have been reviewed. Since this group is reflecting more shift from traditional Occupations. Very few are found of involved in their traditional Occupations. So the households of the Dalits build in Ilam Municipality 11 (The then Soyak-6) have been the universe of study.

This is an exploratory as well as descriptive study and so it has followed both of these two types of research design. The household built in the Ilam Municipality 11 of Ilam Municipality has taken as universe and had made the census study. So, the total

population frame was of 13 household. For the purpose of the study observation, interview schedules, focus group discussion and the four case studies were adopted, to collect qualitative and quantitative data. Thus, the data collected for the study is dominantly primary. When needed, some of the important secondary data have also been incorporated. The above collecting tools were devised very carefully in order to ensure their validity.

For this purpose, the interview schedules prepared was firstly pretested and the results from this have been used to refine the question in the interview schedule. Case studies and focus group discussion which were primary unstructured one also conducted. Observations FGD, and case study have yielded qualitative data, while interview schedule has both yield types of data. The FGD participants were the representative of Dalits to them and the personal that have long experience of the work has been provided by Dalits to them and learned man. The collected data have analyzed by using computer program while qualitative data have been data have been arranged manually and analyzed descriptively. Results of quantitative data analysis have been shown by suing various tables, and figures.

As Dalits people are major Occupations caste bear very important place in society, they perform work to the upper caste people and manufacturing and repairing of the agricultural tools, cobblers etc. and well. They work as Hali, Rophar, Bause in the field and that had believed to develop consensus among the society. This has showed somewhere as functional interrelationship between the different groups of the people. But these days the Dalits were leaving their traditional Occupation and adopting new jobs. The government policies and societal attitude are found to be most prominent factor for shift of Occupation. Since, the Occupational caste in Nepal are unable to survive, due to the mechanization and rapid growth of industries which produces these goods in low price and the behavioral attitude of the society are found to be main factor for the shift from the traditional Occupation. The major findings are listed below:

- 1) The major source of livelihood among the Kami People in Ilam

Municipality 11 of Ilam Municipality is followed by Iron worker, and daily wage labour.

- 2) The young generation of these groups likes to go abroad or foreign land for freedom and for better earning.
- 3) About 6 % of Dalits are unidentified incest of the total Dalits population at the national level.
- 4) Only 54 % of the respondents wanted their coming generation to go foreign land for better earning as well as raise the social status.
- 5) It has been found that society is not only cause of decreasing the importance of traditional Occupation of Dalits, but also the governments is equal due responsible for the disappearance of traditional arts and skills.
- 6) The act of the people in the society is quite amazing, unacceptable and dubious. And at the same time, the apathy and failure to develop appropriate mechanization from the concerned agencies are also found the main factor for the unpopularity of the Dalits in traditional Occupation.
- 7) The study areas still experience the caste base discrimination. The data reported that 31 % of the respondents are discriminated in the society is found in the different ways.
- 8) Most of the respondents were satisfied by the present on the current newly adopted Occupation. Because they experience less problem of caste base discrimination.
- 9) The respondents had paid less attention towards the education of their children. Due to which the education level above degree is nil in the study area.
- 10) Mechanization and industrialization has penetrated to every corner of the society. This had made the availability of the required goods in low.
- 11) Price whereas the traditional goods of Dalit's have to struggle a lot for

its existence due to lack of market.

12) From the traditional Occupation they earn very less and unable to sustain their family. So, they are compelled to seek new jobs.

13) Even the Dalits feel traditional Occupation as troublesome so they are shifting to new Occupation and they change their life style regularly.

5.2 Conclusion

The causal factors that made Dalits leave their traditional function needed to watch into various structural, cultural factors as well as national and global factors. The income presently earned by the respondents performing different Occupation besides the traditional one is an undeniable significant component of the village economy. Majority of the household of respondents in the study site could not satisfy their needs by adopting traditional function. Thus, they are compelled to choose the alternative Occupation for the fulfillment of their needs. The respondents have to complete food security in the sense of access to nutrition food and their living standard is also very low. The traditional Occupation alone cannot meet the modern requirements. Tradition and ancient skills for the work is insufficient to meet the determined minimum level of food and clothing needs. Caste exploitation and discrimination is the main cause for the low earning from the traditional occupation.

This had also remained a source of subordination to the Dalits. Besides this it urges the low earning so the respondent cannot only rely on the caste base occupation, when it helps to earn to less. Different social practice and rough and hard work, low income and how social prestige had forced the Dalits to seek a new means of livelihood. The non-caste base occupation helps them to be free from the caste base discrimination and the case of low earning. New adopted occupation has been an important economic option for maintaining substance which has to raise the standard of living of the respondents as well as it contributes to fulfill immediate needs and family requirements. Adoption of a new Occupation has contributed to increase the access to

other livelihood assets. In this respect, the respondent of the study site also are socialized to be familiar with the adoption of new occupation leaving the traditional one. Adoption of changing life style has been a survival strategy among the Dalits of present in the Ilam Municipality 11 of Ilam Municipality.

The relationship of the life patter change is also examined with reference to several aspects of opportunity structure like education, occupational prestige and size of family. It is observed that education has a direct bearing on gross and upward functional mobility. The higher educational status is closely associated with greater gross and upward occupational mobility rate. Similarly, the level of educational attainment has a positive association with educational aspiration of respondents for themselves as well as for their children. Occupational prestige has important bearing on the dissatisfaction with the present Occupation.

Lower the Occupational prestige the greater is the dissatisfaction to their traditional function. Similarly, the occupational prestige is an important explanatory variable in the preference of the occupational prestige of the respondents for themselves and to their children. Family size has positive association with gross and upward occupational mobility rate.

Increasing wide gap between the people in the name of caste or caste base occupation is up to great extent responsible for the reluctance of traditional work. Though the goods have higher demand but in low price from the consumer. That is only possible when it is produced in massive rate like industries. So another factor behind the disappearance of traditional occupation is because of wide use of the modern industrial goods. The mechanization has replaced the traditional arts and skills. So, it is clear that some important policies for the modernization of Dalit people's skill and traditional occupations are very essential. Increasing mass poverty does not provide equal access of opportunity to all. Besides these there must be the proper availability of raw materials and easy access of market for the produced goods.

5.3 Recommendations

Based on the conclusions presented in the previous section, the following recommendations have been made for the implementation of Dalit community more effectively and efficiently in the study area.

- 1) Only a few Dalits have been used the new technology in their traditional occupations finance, Dalits are focused to use at last the new technology is their professional pattern to change their life style.
- 2) Some of them Dalits have still been confined in their traditional occupation but a few people of Dalits community denied and ignored by sifting the occupations and by going in the foreign country.
- 3) The Dalit children are highly encouraged to enroll the school and gradually they are getting school education and got motivation to the job orientate.
- 4) Dalits people have changed their social and economic status. They have been trained to their social empowerment. They change their traditioanl occupations that is began new life style.

5.4 Suggestions for the further Research

After complete this research it helps following things for further researcher:

- 1) It suggest to deep study of Dallits people.
- 2) It helps to take the sample of research for next researchers.
- 3) It helps to develop rapport building of dalit people.
- 4) It can be used as a secondary data to design the curriculum.
- 5) It can be used as a uthentic material in teaching activities.
- 6) It helps to build the good relationship between researcher and Dalits people i.e. interviewer and interview.
- 7) It supports to take the good idea of paragraph changing line space, Letter size, prepare table etc. for next research.
- 8) It helps to know the detail information and profession about Dalit community.

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ANNEX-I

Questionnaire

Life style change of Dalits people

A Study of Ilam Municipality-11(Soyak) of Ilam District

Instruction and acknowledge

Name :

Adress:

Sex:

A) Family Details:

S.N.	Name/Caste	The Relation with head of the family	Sex	Age	Education	Occupation

1. How much land do you have in your name?

- (a) 1 Ropani (b) 2 Ropani (c) 3 Ropani (d) More than 3 Ropani

2. How long have you living in this village ?

- (a)Since 10 years (b)Since 30 years (c) Before 30 years ago

3. If you have migrated from which place are you ?

.....

4) Have you got Modern Toilet?

- a) Yes b) No

5) What about water supply?

- a) Pure b) Impure c) Other

B) Question based on land and property

(a) How many

S.N.	Khet(in Ropani)	Bari(in Ropani)	Pakho(in Ropani)	Total(in Ropani)

b. How you owned others land?

If so give details.....

.....

c. What type of holding livestock's of the Household ?

- (a) Own (b) Thekka (c) Andhia (d) Rent

d. The Details of your domestic animals that you have ?

Domestic Animals	No. of Local	No. of hybrid	Total

B) Details about traditional Occupations:

- i. Do you work on Aaran?
(a) Yes (b) No
- ii. How many clients were there before 10 years ago ?
(a) 10-20 houses (b) 15-30 houses (c) 30 Above
- iii. Where do Bistas live ?
(a) In the local area (b) Outside the local area
- iv. Which caste do Bista follow ?
(a) Brahman (b) Chhetri (c) Newar (d) Rai/ Limbu (e) Other

D) The details of the Life Style Change:

- 1. Who determined your Bali in the past ?
(a) Own (b) Mukhia (c) Local Bodies (d) Bista
- 2. What is the determined factor of the announcing Balli ?
.....
- 3. When do you get Bali ?
(a) 1 year (b) 6 Months (c) 3 Months (d) 1 Month
- 4. Does the given Bali fulfill your hand to mouth problem of the whole year ?
(a) Before 3 months (b) For year (c) For 6 months
- 5. Why did you leave the traditional (Aran) Occupation?
a) Lack of raw materials b) No good income c) No availability of works
- 6. What do you get from the Bistas?
a) Vegetables b) Clothes c) Food d) Others
- 7. What are cause behind leaving the " Bali Ghare Pratha" ?
a) Less Bali b) Less no. of Bistas c) No fulfilling our demands
- 8. If your traditional occupation is made advance would you like to continue this?
.....
- 9. Do you want your new generation to continue this?
a) Yes, I want b) No, don't want

.....
10. Have any of your family members gone to foreign country?

a) Yes b) No

11. Do you have any loan for agriculture?

a) Yes b) No

12. How do you meet scarcity of hand to mouth and others?
.....

13. How do you change your occupation?
.....

.
14. Do you fill change your life style? How?

Thank you

ANNEX-II

Questionnaire

Life style change of Dalits people

A Study of Ilam Municipality-11(Soyak) of Ilam District

Instruction

Name :

Address:

Sex:

Check List

S.N.	Name/Caste	The Relation with head of the family	Sex	Age	Education	Occupation

1. How much land do you have in your name?

- (a) 1 Ropani (b) 2 Ropani (c) 3 Ropani (d) More than 3 Ropani

2. What type of holding livestock's of the Household ?

- (a) Own (b) Thekka (c) Andhia (d) Rent

3. Do you work on Aaran ?

- (a) Yes (b) No

4. Which caste do Bista follow ?

- (a) Brahman (b) Chhetri (c) Newar (d) Rai/ Limbu (e) Other

5. Who determined your Bali in the past ?

- (a) Own (b) Mukhia (c) Local Bodies (d) Bista

6. When do you get Bali ?

- (a) 1 year (b) 6 Months (c) 3 Months (d) 1 Month

7. Why did you leave the traditional (Aaran) Occupation?

- a) Lack of raw materials b) No good income c) No availability of works

8. What are cause behind leaving the " Bali Ghare Pratha"?

- a) Less Bali b) Less no. of Bistas c) No fulfilling our demands

9. Do you want your new generation to continue this?

- a) Yes, I want b) No, don't want
-

10. Have any of your family members gone to foreign country?

- a) Yes b) No

11. Do you have any loan for agriculture

- a) Yes b) No

ANNEX-III

Pictures

Life style change of Dalits people

A Study of Ilam Municipality-11(Soyak) of Ilam District

(Photograph no 1 and 2) Purna Baraili and His House





Ratna Kumar Biswakarma Aran(Photograph no 3)



Traditional Vati(Photograph no 4)



No one Bistas in Aran(Photograph no 5)



Annuar Diyali and his Vati(Photograph no 6)



Nar Bdr Khati and his Vati with Bista(Photograph no 7)



Empty Vati(Photograph no 8)

Ilam Municipality 11 wardchairman Rabin Ekten (Photograph no 9)



Ward office and staff of Ilam Municipality 11(Photograph no 10)



Lila Bdr Biswakarma and His Vati(Photograph no 11)



(Photograph no 12)



Bal Bdr Gajmer and His Vati(Photograph no 1 3)





Dal Bdr Diyali work

in Aran(Photograph no 14)

Arjun Baraili and His Office(Photograph no 15)



