

# CHAPTER–ONE

## INTRODUCTION

### 1.1 Background of the Study

The Varna and 'Jati', it is only in the 14th century that caste was organized on a uniform basis in Nepal. It was King Jayastithi Malla who with the help of five Brahmins from the Indian plains organized the society of the valley into four Varnas and 64 castes on the basis of hereditary occupations and genealogies.

The Constitutions of the Kingdom of Nepal 1951, 1959, 1962, and 1990, and the Interim Constitution 2007, after the democratic revolutions in Nepal in 1950 and in each constitutions, it is 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" (Hacchethu-2003). Legally, caste based discriminations were eradicated by different laws. In practice, discriminatory behaviors have been continued over the centuries.

Dalits (untouchable caste) are marginal caste groups of Nepalese society. The caste structure, a system of interrelate services. Originating in specialized groups as traditionalized in a religious matrix. It is stratified based on the Hindu caste system. Since 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 1977).

The term "Dalit" is understood under the rubric of general terms such as disadvantaged downtrodden, marginalized and oppressed groups (Dahal quoted in Gurung - 2003, Bishwokarma-2002, Sharma-1994 Rijal-2001, Koirala-1996). In this abroad 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 sources. For example, The Dalit Vikas Samiti formed by government in 1997 identified 23 cultural groups of Dalits. Again the Dalit Aayog (Dalit Commission) formed by government in 2002 listed 28 cultural groups of Dalits (Dahal-2010).

Dalits people were categorized under Sudra (untouchable) in caste based social structure. They are addressed by with different terms such as 'ACHHOOT' (Untouchable) 'TALLO JAT' (lower caste) PANI NACHALNE CHHOI CHHITTO HALNU PARNE JAT' (Caste from whom water is not accepted and whose touch requires sprinkling of holy water for purification), and in recent years, by the soft term, such as Dalit (oppressed group) (Dahal-2010).

Dalits themselves are also not homogeneous groups. The Dalit population of Nepal is equally divided like into the janajatis and Hindu Groups and their heterogeneity extends to language, religion and culture. Their heterogeneity and hierarchy can be better explained into three broad regional groups:

- a) Hill Dalits (Kami, Sarki, damai, Gaine and Badi),
- b) Terai Dalits (Tatma, Mushahar, Khatwe, Bantar, Dushad (paswan) Bhobi, Chamar, Chidimar, Patharkatta, Dom and Halkhor etc.)

This study focuses on the Hill's Dalits who are under Sudras or occupational groups or untouchable. They are regarded just as service caste. The Kami (blacksmith) exists to make metal work, The Damai (tailors) live to sew clothes, The Sarki (cobblers) purposes on the earth is to make shoes, and the only reason for the Badi (traditionally singers and dancers but now including prostitution as in a profession) is to provide sex (Subedi-1995). Quoting Muluki Ain Hofer (2004-92) for example writes "Occupation is not governed by caste membership. All four varna

and 36 jats are allowed to sharpen tools to sew shoes and clothes to work in mines to wash gold to fire bricks-kilns, to pursue the potter's trade to prepare leather for the Madal, Drums and the Pursue all others 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 and Damai among Dalits. Traditionally they used Patron client relationship where they received Jajmani and Bali from the so-called high caste and non-high caste groups. But now the Bali system is loosing its ground in the society. Kami and Damai people had totally left their Bali systems (Subedi 2005). Actually, there Kamis are treated highest social rank and where as the group of Damai is the lowest with Kami in Dalit community. Kamis are major and Damai are minor Dalit group which have traditionally adopted the occupations as iron work, gold work, Copper work, wooden work, animal husbandry, leather work like Madal and Muda respectively.

Dalits were always been exploited in high born societies. 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 Sri Lanka (Dumont, 1980).

In the Hindu society, caste rank is hereditary 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 all the political and 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 low status.

The main job of the Kami and Damai in Nepal is to make and repair Iron and leather product. Industrialization and modernization reveals a pattern of change in the occupational pattern composition 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 changed in their occupation pattern.

## **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 (Sharma-2001).

Traditionally, Hill Dalits worked as artist, carpenters, painters, builders, labor, tailors, iron work, shoe maker, producing different types of goods from metal woods, leather and so on. But now owing to the growth of economic, commercial, industrial development activities and urbanization, a sizeable number of Dalits are shifting their occupations day by day.

Everything is changing day to day as family, society, customs, and political condition is changing along with changing society and many

aspects of traditional occupations of Dalits people are getting changed significantly. The following questions will be included in my research:

- a) Whether caste based occupations pattern has created conflict or social order in society?
- b) What traditionally skills do still exist of these Dalits people of Soyang VDC?
- c) How much do they earn from the traditionally occupations?
- d) What do Dalits people view the real causes for such shift?

### **1.3 Objectives of the Study**

The overall objective of the study is to make comparative analyze of the occupational pattern change of Dalits people and their relationship with other people and their effects to the social structure. But considering the limitation to time and resources the specific objectives are as follows:

1. To describe the features for occupational change in Dalits people of Soyang VDC of Ilam District.
2. To explore the preferred occupations and their causes.
3. To find out some measures for the improvement of their life style.

### **1.4 Conceptual Framework**

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

Not only the structural (societal) factors effects in change in occupational pattern 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 aspects to help in occupational pattern change.

### Concept of Conceptual Framework of Dalits

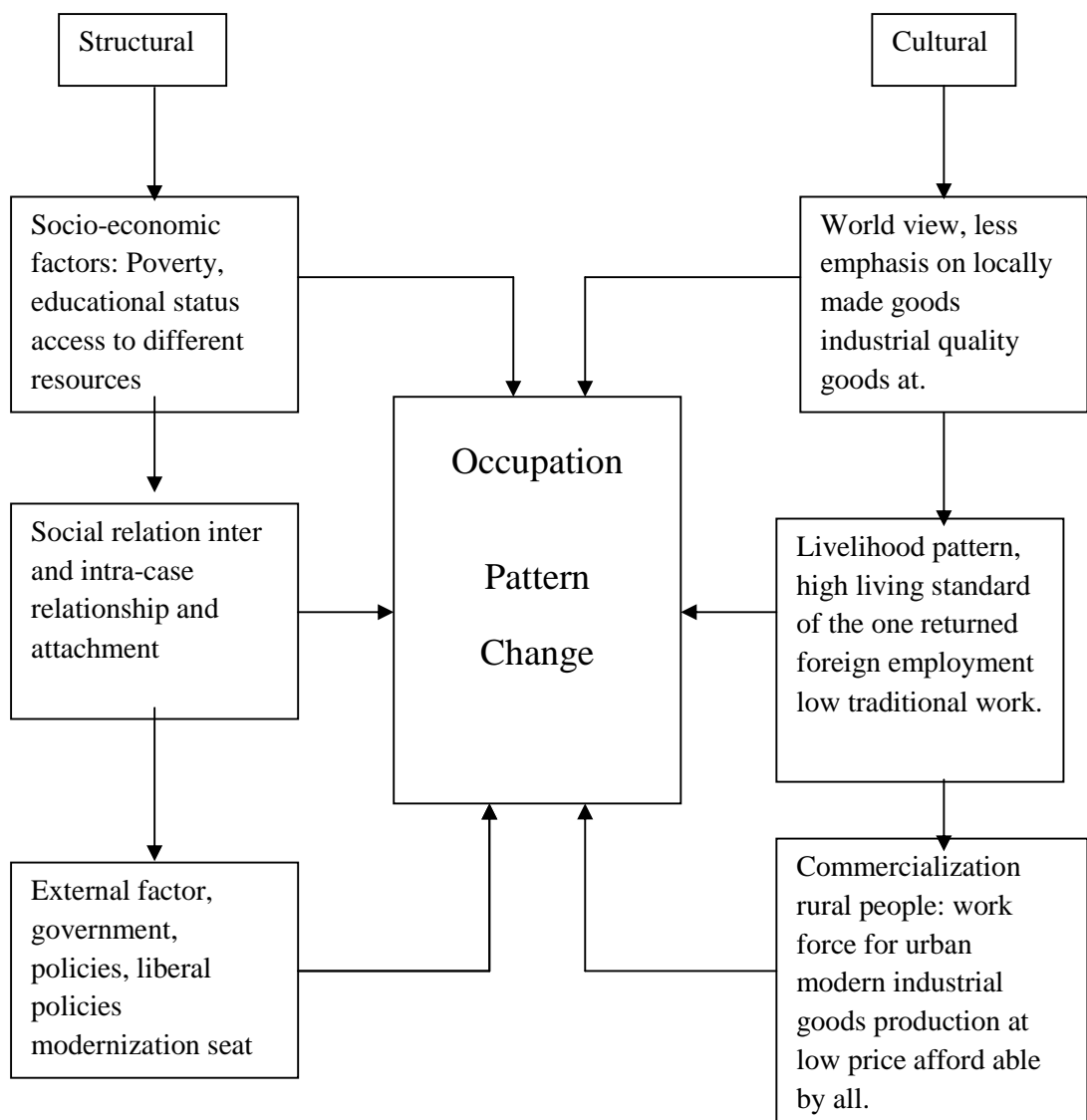


Fig: 1.1 Concept of Conceptual Framework of Dalits

## **CHAPTER – TWO**

### **LITERATURE REVIEW**

#### **2.1 The concept of Dalits**

The fundamental principle of Buddhism is equality... Buddhism was called the religion of Shudras. There was only one man who raised his voice against separatism and untouchability and that was Lord Buddha" (Dr. Babasaheb Ambedkar, Activist against caste system and 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 caste hierarchy (NHRC, 2003). The Dalits are scattered throughout the country and it is difficult to differentiate between Dalit and non-Dalit. The exact number of Dalits can be only guessed. According to National Population Census 2001, the total Dalit population in Nepal is 3,030,067 with 1,500,367 males and 1529,700 females. Uppechhit, Utpidit ra Dalit Barg Utthan Samiti (Ignored, oppressed and dalit groups' Upliftment Development Committee), which was formed in 1996 under the Ministry of Local Development has identified Dalit caste groups as those who are socially, politically, economically, educationally backward and the group consists of 22 castes. Similarly, National Dalit Commission has defined Dalit community as racial community who is most backward in social, economic, educational and political as well as religious sector due to racial discrimination and untouchability, and is abstained from enjoying the human dignity and social justice.

"The present constitution of Nepal not only bans discrimination on the grounds of religion, race, gender, caste etc., it further states "no person shall, on the basis of caste, be discriminated against as untouchable, be denied access to any public place or be deprived of the

use of public utilities; any contravention of this provision shall be punishable by law" (The Constitution of Kingdom of Nepal, 2047 B.S.).

Dalit children are not encouraged to get education. Inadequate scholarships to Dalit students and negligence by teachers and communities are the barriers to the education. Dalit children must put up with discrimination and untouchability even where free food is provided in some schools 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 teachers. Dalits are forbidden to practice certain Hindu rituals that Brahmins and Chhetri communities enjoy. Such prohibition has been leading many of the Dalits to convert to Christianity, and the caste-based untouchability is the serious violation of the Dalits human rights.

Dalits work 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 work in the 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 herders and they help their parents in cooking and washing utensils. From this, they receive only minimum food and clothing. Dalits are also engaged in ploughing 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 work hard a Brahmin should not shoulder the plough. Unfortunately, even though Dalits work hard for others and contribute to other's well being, they themselves remain perpetually 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 Hill are landless or at the most, possess a thatched roofed house but no land to cultivate. One of the ironies is that although the Terai is considered the granary of Nepal, the percentage of landless people is found to be highest in the Terai region and intensity is seen among Dalits. In other words, the issue of landless is more serious among the Dalit from Terai than the Hill and it has been observed that the Dalit from Terai is synonymous to landless (Dahal, 2002). Furthermore, 78 percent 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 1percent 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 elections, 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, focusing on the alleviation of poverty. Initiative focusing on 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 primarily providing or increasing educational opportunities and skill development will receive special attention. The programs mainly focus on life skills 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 Dalit 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 households utensils such as sickle, knives, axes, hoes, 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 (Western Nepal) and KHAN SYSTEM (in the Terai) (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 Damais 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 clothes, and Sarkis by the availability of cheap footwear (Sharma et al. 1994: 52). 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 Aandola of 2062/63 B.S. government of Nepal has provided reservation seats for Dalits and others. It is also supported in occupational pattern change. Many Dalits started to go to the foreign country for employment so fertile lands are turned in to barren land. Many people were left their traditional work/job and agriculture. Who used to follow their ancestral profession has left. For example many Dalit people were left their traditional work/job or occupation (National Dalit Strategy Report, 2008)

Dalits themselves practice untouchables 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 with other groups such as Damai and Sarki. "A Damai is Pani Nachalaune to a Kami and a Sarki, and a

Kami and Sarki who claim equal status do not dine together or marry each other" (Koirala; 1996:60)

Kharel (2008) also conducted a research on 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. She 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 though 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 depend on wage labor and agriculture and very few have adopted other job for their livelihood. The Dalit society as a whole has the pathetic situation in the Nepal, the position/ status of Dalit women is lower to that of Dalit males in general (Hachhethu, 2001).

Sharma (2002) studies the socio economic condition of and effect of the migration on the income level of cobbler migrant 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 occupation. According to him, development process combined with declining traditional occupation, population growth in the village has created opportunities for work else where the main causes 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 trainings have been conducted for all persons involved in this study that include training of the commission members, officers and office staffs of the National Dalit 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 Dalit 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 programmed over the last four decades. While considering constitutional of Nepal after the revolution is 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 20 years plan not only outlined five major objectives for Dalits upliftment but also put forward a vision of 20 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 back warded 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 Dalit" under in title "Dalit Jati ra Garibi". Its over-view 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 40 percent Dalits have left their own traditional occupation. Among them the tarain dalits economic condition is so backward. It is further described that the main occupation of Dalit have agriculture labour only. Likewise 95 percent Dalits have no own land or they are landless. In the context of western Nepal, they also work as a bounded labour till now. A book Chhapama Dalit in Titler "Aarthik Sanderbha ma Dalit". 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 Dalit, 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 Varna 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 first Baraju (464-505) were the only followers of Buddhamargi while others adopted the Hindu religion and Varna system. During the period of Basanta Dev, four Varna and 18 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 Dalit community itself. Even in their community someone classifies as being a higher caste Dalit 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 Dalit. In the name of various Dalit program, large amount of budget is brought 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 Dalit 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 religious and public places, as any other citizen. There are also other organizations workings for the Welfare of Dalits. Faminist Dalit Organization (FEDO), Dalit Welfare Organization (DWO), and Jana Uthan Pratisthan (JUP), Nepal National Depressed Social Welfare Organization (NNDSWO) is some of the major organizations working for the Dalit population in awareness raising, literacy, livelihood etc. Besides donor organizations like, Plan Nepal, UMN, UNDP and Lutheran World foundation working for the welfare of Dalit in Nepal (From <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 Dalit. These organizations acted to investigate and lobby against any incidents of cast-based discrimination

throughout the country and provided necessary supports to the victims to establish a database. Educate active Dalit youths are engaged to motivate them to work for their community and to explore possible employment opportunities for them. A review of HMGN's approach to Dalit 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 Dalit 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 have 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 agricultural 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 Dilli 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 the years: i) 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 ii)



Dalit 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) (Dhal et.al., 2003).

## **CHAPTER -THREE**

### **RESEARCH METHODS**

#### **3.1 Rational of the Site Selection**

This study has covered an area of the ward number -6, 8, 9 Soyang VDC, which is situated on the Eastern part of Ilam Municipality at Ilam District. The research site will 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 Dalit people. (Kami and Damai)

Kami and Damai people are major Dalit groups have no exception. Market economy has painted each and every corner of the society, at that time different level of social and economic change. In this process the traditional occupations and the social relationship are changing rapidly. Therefore, Dalit community of Soyang village in Ilam District is selected as the study area.

#### **3.2 Research Design**

This 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 occupational pattern change among Dalit people of Soyang VCD.

#### **3.3 Universe and Sampling Procedure**

The universe of the study is about Dalit people who are residing 20 households, where 13 households are Kami people and 7 households are Damai number 6 Soyang VDC of Ilam district. The study is scattered. Therefore this study is based on census method.

### **3.4 Source of Data Collection**

This study relies on both qualitative and quantitative data. Qualitative data was acquired through various data collection techniques such as interview, observation, focus group discussion, and case study and quantitative data was collected through household surveys. As far as the sources of data are concerned, this study mostly depends on both primary and secondary sources of information. The primary data is collected through observation, interview, case study, questionnaire, and focus of group discussion. In other side the secondary data was collected from VDC, District, region, and Central level as well as Library, published and unpublished articles, documents, books CD-ROM, Internet.

### **3.5 Techniques of Data Collection**

Techniques and tools refers to the method the research uses in performing research operation the following techniques and tools were adopted to the collected primary data to use interview, observation, focus group discussion, and case study.

#### **3.5.1 Interview**

This study generates information by conduction 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 on the non-participatory observation, which helps to collect the qualitative data. From this method, observe the daily life of the Dalit people through watching and listening to their conservation, 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 5-8 participants in each session of FGD. FGD covered issues such as occupational pattern change into modern, people's perception towards, change, and practice new occupation, etc.

### **3.5.4 Case Study**

Another technique that is used in the study to obtain the required information regarding the perception and practice of the Dalit people is case study. The representative cases (Three Cases) encountered during fieldwork has been presented in different boxes in this study.

### **3.6 Data Analysis and Interpretation**

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

### **3.7 Limitation of the Study**

This study is basically concerned with occupational pattern change of Dalit people of Soyang VDC. There are some limitations of the study, which is more specific and more useful to fulfill the objectives. The study has following limitations:

- a) This study only includes the 20 households of Soyang VDC of Ilam district.

- b) This study may not be generalization because there were scattered settlements of Soyang VDC Ilam District.
- c) This study is focused on occupational pattern change in Dalits community of Soyang VDC.

## **CHAPTER – FOUR**

### **SOCIO- ECONOMIC AND DEMOGRAPHIC CHARACTERISTICS OF THE STUDY AREA**

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

#### **4.1 Ilam District Soyarg VDC**

Ilam is hilly district in the Eastern part of Nepal. It covers 1703 Square kilometer of land with a height beginning from 140 meters to 3636 meters from the sea level. The variance of altitude makes Ilam rich in biodiversity. It is buffer Zone between the Terai and Himal. A home of many ethnicities, Ilam is a radiant of mixed culture. There are 48 VDCs and a Municipality in Ilam.

Soyang is one of the VDC of Ilam district. It covers 18.67 square kilometer of land. Among the comparisons of all VDCs of Ilam Soyang VDC is developed. The Machi Highway crosses the Soyang VDC. It is surrounded by Ilam Municipality, MALKHOLA, NAMSALING NAYABAZAR VDCs and PANG. The land is fertile so Ilam municipality also depends on Soyang for vegetable.

#### **4.2 Climate**

The study site has a sub- tropical to temperate type climate. The maximum and minimum temperature in Soyang 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. It is comparatively cooler at night than the days.

### **4.3 Natural Resources**

Forest, Land (Soil), Water, Stones (Sand) are main natural resources available here. The soil is black and dark brown color and fertile also. Sand and stone are other important natural resources of this VDC which are sold to Ilam municipality for the constructional work and these resources are also located in the bank of MAI KHOLA and KALI KHOLA and SOYANG KHOLA.

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 are use the land in seasonal and off seasonal agricultural products, specially cash crops like ADUWA (ginger), Tealeaf (green gold), Potato, vegetables, fruits etc. Similarly, water is another important resource which flows through the streams (KULO), some of the lowland areas are irrigated by water. KALI KHOLA and SOYANG KHOLA are the main sources of water. That has important role in agricultural product and productivity.

### **4.4 Social Organization**

In Soyang VDC consists of 12 educational institutions. Among them there are 9 government schools they are one secondary school, two lower secondary schools, six Primary Schools and one Pre-Primary School and there are two Primary boarding schools. There are VDC

office, a Health Post, a Post Office, six Co-Operative organizations and different youth Clubs in Soyang VDC.

#### **4.5 Demography of the Study Area**

The total population of the entire district is 2, 82,807 out of which 6,188 people having 3,003 women and 3,185 men in 1,242 household reside in this VDC (Soyang village profile 2010). In study area Dalit people are residing in 20 households, where 13 households are Kami people in ward number 6, 8 and 9 households are Damai people in ward number 6, 8 and 9. Most of the houses are tin roofs and few houses are traditional. The study area has not well access to the motorable road that makes difficult to transportation.

#### **4.6 Population composition of the population by sex in Soyang VDC is given below in table**

**Table No. 1: Ward wise population Distribution by Sex**

<b>Ward No.</b>	<b>Male</b>	<b>Female</b>	<b>Total population</b>
1	383	355	738
2	470	437	907
3	284	262	546
4	358	360	718
5	180	168	348
6	213	190	403
7	255	239	494
8	424	315	739
9	347	315	662
<b>Total</b>	<b>2914</b>	<b>2641</b>	<b>5555</b>

*Source: VDC Profile of Soyang, 2011*



The table no. 1 shows that ward no. 1, 2, 4 and 8 are highly populated and ward No. 5 has less population than other wards. In ward No. 4, the number of female is higher than male.

#### **4.7 Population of the study area by sex**

The ward no. 6 (Kami Community) there are 4 households with 17 People, ward no. 8 (Kami and Damai Community) there are 8 households with 37 people and ward no. 9 (Kami Community) there are 8 households with 37 people.

**Table No. 2: Population of the study area by sex group**

Ward no.	Male	Female	Total	Percentage
Ward no. 6 (Kami Community)	9	8	17	18.68
Ward no. 8 (Damai and Kami Community)	19	18	37	40.65
Ward no. 9 (Kami Community)	23	14	37	40.65
Total	51	40	91	100.00
Percentage	56.04	43.95	100.00	100.00

*Source: Field Survey, 2011*

The table no. 2 indicates the sex group of the Dalit Community of the study area. According to table out of 91 totals Dalits 51 are male and 40 are female. As a whole, the population belongs to ward no 6 is 18.68 percent, ward no. 8 is 40.65 percent and ward no. 9 is 40.65 percent and ward no. 6, 8 and 9 female percentage is 43.95 and male percentage is 56.04 as percent shown in the table.

#### **4.8 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 Dalit people? Has it any bearing on gross as well as at the upward occupational mobility rate?

The interesting pattern of the population size by sex shows that the study site has more females than males. The household size of the respondents ranged from a minimum of 2 to a maximum 8 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. Through the family size is comparatively large.

#### **4.9 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 a 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 of education.

In this study site, Soyang VDC ward no. 6 (Kami Community) there are 5 households with 17 people, ward no. 8 (Damai and Kami Community) there are 8 households with 37 people and ward no. 9 (Kami Community) there are 8 households with 37 people As a whole educational status of old Dalit people is given below.

**Table No. 3: Educational Status of the Respondents**

Ward no.	Illiterate	Literate	S.L.C. above	Total
Ward No. 6 (Kami community)	9	8	-	
Ward No. 8 (Damai & Kami community)	8	24	5	
ward No. 9 (Kami Community)	13	19	5	
Percentage	32.96	56.06	10.98	100.00

*Source: Field Survey, 2011*

As a whole, in the table no. 3, education above S.L.C is very low. Only 10.98 percent of Dalits are found in education level above S.L.C. literate (who are able to read and write) is 56.06 percent.

#### **4.10 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, Dami, Sarki, Gaine and Badi (Caplan, 1972)

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 they have small land or no land for

cultivation that only for GHADERI. The land ownership pattern of the respondents is shown in the table.

**Table No. 4: Land ownership pattern of the Respondents**

Land size (In ropani)	Frequency (Householders)	Percent
No land at all	4	20
Only have Ghaderi (No cultivated land)	-	-
Less than 2 Ropani	1	5
2-3 Ropani	6	30
Above 3 Ropani	9	45
	20	100.00

*Source: Field Survey, 2011*

In this table no. 4 land at all (who settled in landlords) are 4 (20%) households who have owned less than 2 ROPANI of land are 1 (5%) households and above 3 ROPANI of land are 9 (45%) 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. Now a days, the young generations are fully detracting from the agricultural works.

#### **4.11 Source of Income**

The main economic sources of the respondents are tea factory worker, helper in constructional work, driver, and sub-driver and wage labours. 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.

## 4.12 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, potato, tea leaf, ginger etc in accordance with the land holding pattern case they seem of the people suffer form 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 there is an irrigation facility sufficient and the major crops in year can be grown. The food sufficiency, we can observe in the table.

**Table No. 5: Food Sufficiency at household by Months**

Sufficiency Months	Households	Percentage
No Land	4	20
Up to 3 months	6	30
3 to 6 months	10	50
Total	20	100

*Source: Field Survey, 2011*

In the table no. 5 states clearly that only 10 (50%) household can meet their food requirement for 6 months from their own production, 6 (30%) household can meet their food requirement for 3 months and 4 (20%) households have no land.

**Figure No 4.1 Map of Ilam District and Soyang VDC**



Source: VDC profile, 2011

## **CHAPTER – FIVE**

### **DATA ANALYSIS AND PRESENTATION**

#### **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 occupational pattern change, occupational distribution of the Dalits, past and present, social attachment, Dalits and Bali system, lack of raw material, involvement in traditional ation and reasons, behavior of other caste towards the respondent past and present, preferred pation and the causes, factor for adopting new occupations and expectations of Dalits.

#### **5.1 Changing Patterns**

The human groups involve in production to be survived to produce things to survive their needs they involve in copying natural resources through employing different tools and Techniques. Agriculture, animal husbandry, establishment of small tea industries, 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 Dalit people of the study area.

The traditional occupation of the Dalit people on the basis of caste based division of labour 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 servize are basically for the local people. Through their traditional occupation of manufacturing and shoes, Madals, Mudas, sickle, knife, axe, plough spade are prescribed by the caste system.

Beside this indigenous economic system (Bali System) agriculture, animal husbandry, wages were the primary income activities, in the paste,

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 depended each other. In the present, numerous economic changes have 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 situation between artisan and non artisan, changes in social, economic and environmental factors abandoned their traditional occupation and shifted in new kinds of income earning activities such as government and private services and laboring outside the countries.

In the process the economic development recently adverse the survival of the Dalit 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, cheap 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.

## **5.2 Occupational Pattern Change**

Occupational pattern change can be defined as, the adoption of new or other occupation/job, means own occupations are modifying. It deals with the changes in food habits, dressing patterns, marriage, celebrating festivals, norms, values etc. Occupation change is directly related with financial, 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.



- I) They themselves think that their occupation has lower social prestige and demeaning socially.
- II) Many young educated Dalit boys and girls do not like to follow their fathers' foot – steps, and
- III) They are finding difficulty in competing with the open market which is supplying various types of similar goods depending upon the needs of the customers.

### **5.3 Occupational Distribution of Dalits People in Soyang (10 years ago)**

Traditionally, the Dalits of Soyang were employed mostly in Iron and Leather related works, which includes the manufacturing and repairing of the agricultural tools, leather works like 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 labour and so on. The following table is enlisted to get the clear picture of the traditional occupation of the respondents of the Soyang VDC, in the past.

**Table No. 6: Occupational distribution of Dalits in the past**

<b>Occupations</b>	<b>Frequency</b>	<b>Percentage</b>
Iron works	7	35
Cloth related items works	5	25
Daily wage labours	4	20
Wood works	2	10
Foreign works	2	10
<b>Total</b>	<b>20</b>	<b>100.00</b>

*Source: VDC Profile, 2002*

## 5.4 Current Occupation of the Respondents

It is found that the trend of occupation mobility is 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 below.

**Table No. 7: Current occupations of the Respondents**

<b>Occupation Types</b>	<b>Frequency</b>	<b>Percentage</b>
Tea factory workers	5	25
Caste based occupation	3	15
Teacher	3	15
Army	2	10
Foreign employer	4	20
Government employ	3	15
Total	20	100.00

*Source: Field Survey, 2011*

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 tea factory works. Therefore the collected Data demonstrates that most of the Dalits like to work in tea factory for better earning. And secondly they like to work in foreign country. These groups normally prefer the occupation that had higher social prestige, good earning, greater opportunities and equality in the society.

## 5.5 Social Relation and Attachment

### 5.5.1 Interrelationship of Data Community and High Caste People

There are interrelations between Dalit and other castes of Soyang VDC. The so called upper caste like Brahmin, Chhetri, Vaishya needed to be greeted by lower classes like Dami , Kami , or Dalit munity , words such as NAMASTE, KAJI, HAJUP, SARKAR etc are to be used. In the past Dalit 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 Dalit were treated inhumanly, in public place like temple, school etc with Dalit community also while others have to respect him other eat if Dalit touches but not vice- versa.

The interrelation of Dalit with Brahmin, chheteri 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, Muda, axe sickle, hammer, knife etc are made by Dalit people for Brahmin, Chhetri, Rai, Limbu etc while in return they use to get barley, millet, wheat, corn etc, as a form of Bal (salary). So we can say that, both are associated with each other or they are interdependent. Traditionally, they used patron-client relationship.

### **5.5.2 Intrarelationship within Dalit's Community**

The intrarelationship of Dalit community, we see that they are also divided into different social stratification, having different Gotra and Thar, such as Ghimire, Gajmer, Bishwakarma, Basel, Ramtel etc, 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 Dalit 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 accept 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 where as 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 where as the groups of Damai Sarki, Gaine, and Badi is the lowest in this hierarchical structure.

### **5.6 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 and so on) , Like, sewing cloths, doing the works of iron, singing and dancing for entertaining them, working as cobblers etc,

than 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 occupation 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 function able, 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.

### **5.7 Lack of Raw Materials 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 came into practice then they cannot make charcoal easily, they also faced many problems and difficulties to make charcoal.

### **5.8 Involvement in Traditional Occupation**

The traditional occupations of the respondents are Iron and leather related works. Even though 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 occupation that ranked low in the

society. So, 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 he does not possess skill on other jobs so he has involved in traditional occupation.

**Table No. 8: Reasons for continuing traditional occupation**

<b>Reasons</b>	<b>Frequency</b>	<b>Percentage</b>
Do not have an idea	12	60
Do not like to response	4	20
Good income	1	5
Lack of alternatives	3	15
Total	20	100.00

*Source: Field Survey, 2011*

In the table no. 8, 60% of the respondents have reported that they have no any idea for the traditional occupation. Likewise 20% of them have not liked to response the questions. Despite the facts 5 % of the respondents have reported that due to the lack of other means for the survival. Similarly, 15% 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 given table:

**Table No. 9: Knowledge of Traditional occupation**

<b>Knowledge about traditional skills</b>	<b>Respondents</b>	<b>Percentage</b>
Do not have an idea	10	53
Do not like to response	6	30
Have an idea	4	20
Total	20	100.00

*Source: Field Survey, 2011*

The table no. 9 shows that 50% of the respondents had reported that they do not know the traditional skills where as 20% had reported that they knew the skills of their own cast based occupation. Similarly, 30% of the respondents had not liked to response the questions.

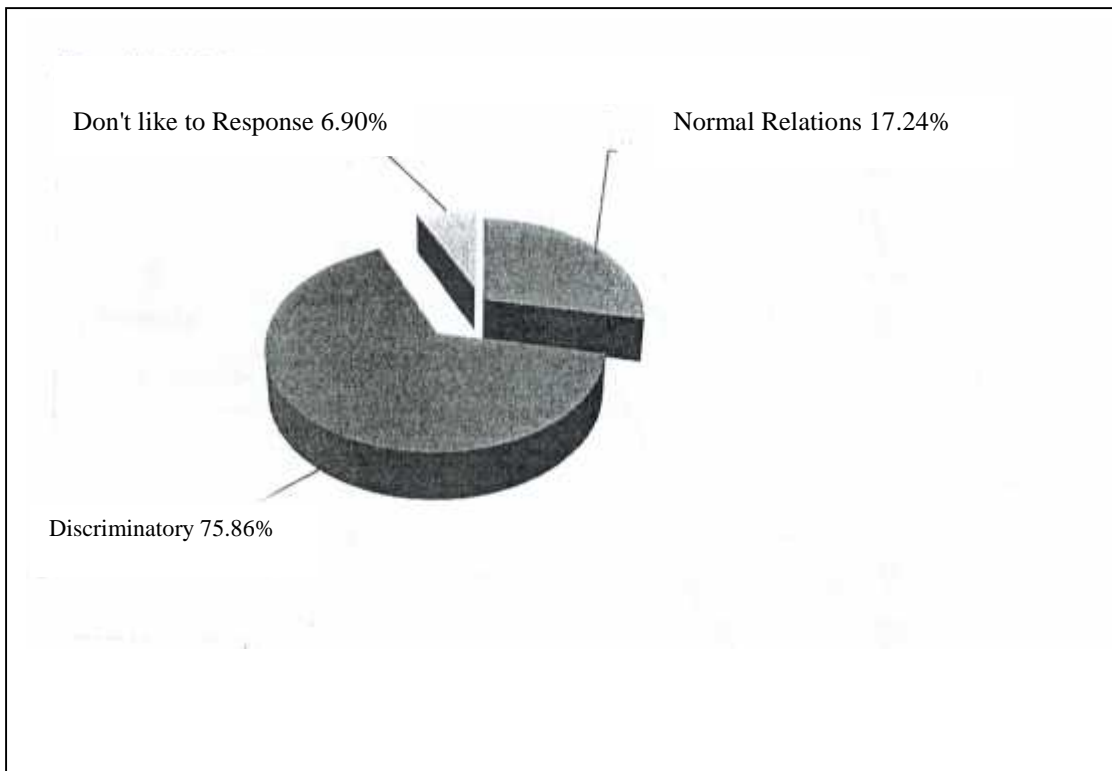
From the above fact too we can assume that the majority of the people from these communities liked to shift or already had left their traditional occupation they also had reported that in the modern period one should adjust him/herself with modern skill for survival.

## **5.9 Behavior of Other Caste towards the Respondents**

In the Interim Constitution 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. 2: Behavior of Other Caste towards the Respondents**



*Source: Filed Survey, 2011*

The figure no. 3, clearly show that most of the respondent still experiences the caste based discrimination. 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, 17.24% had mentioned that they experience the normal behavior. They also repoted that society they always normal attitude towards the caste based occupation. The 6.90% had not like to response on the given text.

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



**Table No. 10: Other’s Behaviour towards Respondents in present occupations**

<b>Other's behaviour</b>	<b>Frequency</b>	<b>Percentage</b>
Discriminatory	11	55
Normal	5	25
Respectful	2	10
Not responded	2	10
<b>Total</b>	<b>20</b>	<b>100.00</b>

*Source: Field Survey, 2011*

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 experience any kind of caste based discrimination. The table no 10 demonstrates that 55% of the respondents bear the caste discrimination. In the same way, 25% had reported that the behavioral attitude of other caste towards the new occupation in just normal likewise, 10% of the respondents reported that they feel the respectful behaviors from the society and 10% had not liked to response the questions.

**Case 1<sup>st</sup>: Involved in Traditional Occupation**

Dal Bahadru Khati (Kami) is one among those who had adopted the traditional occupation as the main livelihood. He is 59 years old, and a permanent resident of Soyang -9. He has 5 sons out of which 2 of then sons were employed in the Tea factory workers and rests were waged labors. He had reported that he is satisfied with the works adopted by him

because he can meet the family requirement of two; his wife and a son rest were living in their own home. Now-a-days Bali system is totally collapsed and got wages or reasonable price 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<sup>nd</sup>:- Involved in Traditional Occupation**

Chandra maya shawa (Damai) is 50 years old, who has adopted the traditional occupation as the main livelihood. He is a permanent resident of Soyang 9 of Ilam district. She has three children; two are daughter and a son. She had reported that she is not satisfied with the caste base occupation because she cannot fulfillment of the basic needs of the family. But she has no alternatives of choosing the job because she does not possess skill on other job. Seasonally she made shirt and pants and earn little amount of money and some Bali. She had also reported that she

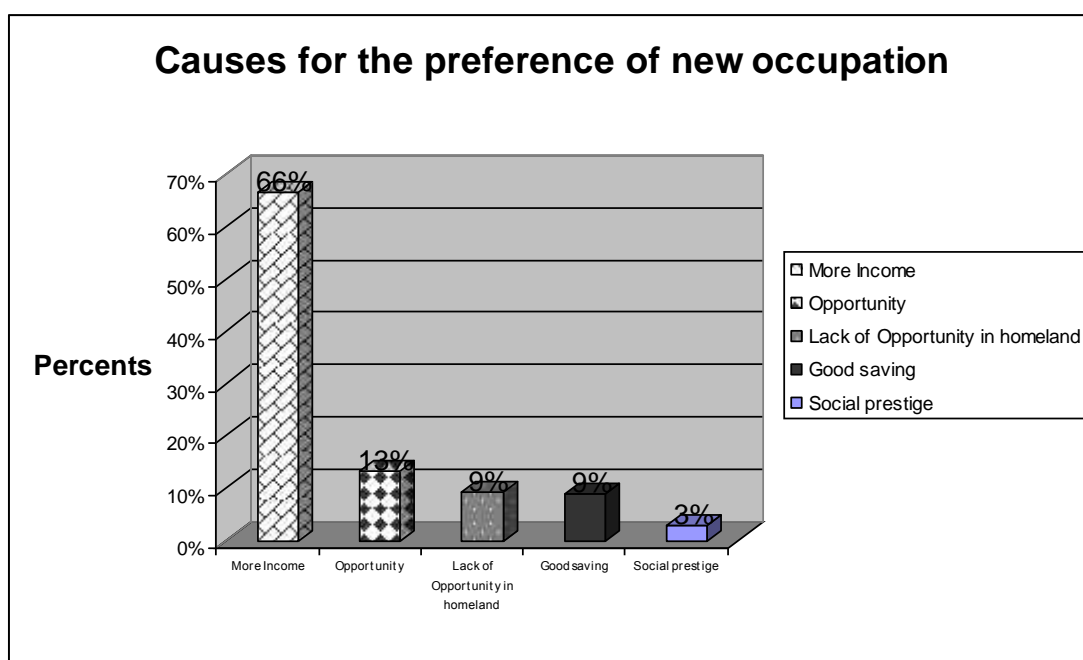
made shirt and pants and sold in the local market. But she does not get good price so she is in measurable condition.

According to her, she has begged little from shahu/Mahajan. So her loan is increasing and that's interest has high percent. Due to this is being poor and poor day by day. She also said that the raw materials were high price to day by day and her life had been painful. Globalization, modernization commercialization and industrial goods replace the traditional goods so the traditional occupation has been rapidly disappearing. She further says that in the name of Dalits her social prestige has lower than others. She wants to be equal for all. The government has given facility and priority to our occupation and arts also.

### **5.10 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 form 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:

**Figure No 3: Causes for the Preference of New Occupation**



Source: Field Survey, 2011

The figure no.4 clearly shows that 66.00 percent of the respondents prefer new occupation. They stated that for the higher earnings of the income. For which they are forced to go abroad and to work there. When the researcher asked to them, why had you people chosen the foreign employment? 9.00 percent of the respondents had marked that they had no job opportunities in the native homeland. Similarly, 13.00 percent 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 generations slowly or rapidly shift to new occupations.

## **5.11 Factors for Adopting New Occupation**

The reported fact shown that the main traditional occupation of the Dalits of Soyang. 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 was leaving the traditional occupation. To raise their social status as well as to make the coming generations future secure by earning more and with saving.

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

### **5.11.1 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 joining army, police, administration, foreign works, etc so that they live better life, send their children to the school and compete with non-Dalit. They want to working 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. Occupation pattern change of Dalit people has helped them to make some certain equality with other racial groups.

### **5.11.2 Socio- Economic Factors**

As Dalits group were socially devalued people: their works 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 66.00 percent 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 social status will also be higher. So they shifted for better earning.

### **5.11.3 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 groups like kami, Damai, 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.

#### **5.11.4 World View as a Cause**

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 compete 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 9.23 percent of the respondents reported that they lack opportunities in the native land or were unable to complete with the mechanized world.

#### **5.11.5 Livelihood Factor as a Cause**

It became the general trend that one which returned from abroad and involved in driving (non caste base 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 8.83 percent 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.

#### **5.11.6 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 6-8 hours in a day and get monthly salary. They had stated that the work is relatively light as compare it the caste base occupation. The price of everything is getting high so one cannot meet the requirement with just involving in the traditional occupation. It is an era of industrialization that has penetrated to each and every corner of the rural life. That has lead to devalue 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 also found adopting the similar occupation, that is also leading the disappearance of traditional occupation.

### **Case 3<sup>rd</sup>: Involved in Non- caste Base Occupation**

Keshar Bhadur Khati is 43 years old. His permanent address is Soyang -6, Ilam District. He has passed intermediate (I.A.) from the Mahendra Ratna Multiple Campus Ilam. He has working in VDC Soyag Ilam as KHARIDAAR. He was appointed in the office in the year of 2000. He states that he had got an opportunity to each handsome 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 cast 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. Khati 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.

### **Finding revealed by the case studies (Case I, II, and III)**

The reasons for continuing traditional occupation (cast I and II) were as follows:

- ❖ Compulsion to feed the family member,
- ❖ Prefer to continue ahead the same job if the government helps to mechanized the traditional works,
- ❖ Poverty, and
- ❖ No alternatives of choosing of the other jobs because the lack of skills.

The reasons for the preference of new occupation (Case III) were as follows.

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

### **FGD with Dalits and Their Crucial Problems**

*“ Some had stated that caste base discrimination must be legally abolished. That makes the Dalits to go out from the society”*

*“The import of goods from the industrial countru, make the Dalits unable to compete with them and are compelled to shift to the other occupations.”*

*“Traditional occupations must be modernized for the better and higher earning, otherwise the traditional occupations will disappear.”*

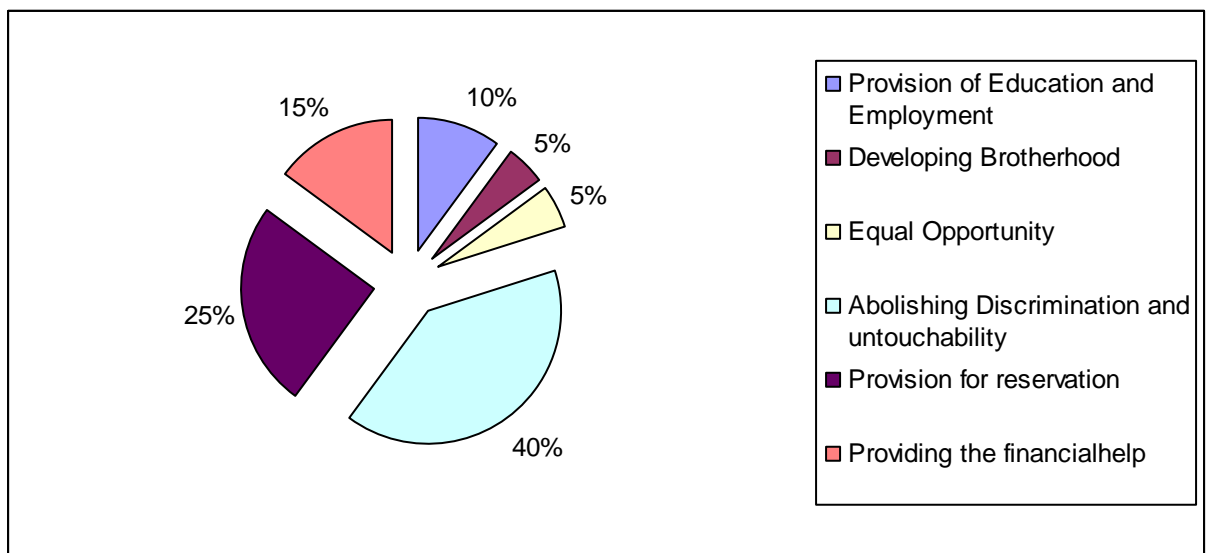
## **5.12 Expectations of Dalits**

### **5.12.1 Expectation of Dalits from the Society**

The Interin Constitution 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, Dalits still cannot use pulic facilites with confidence and

without fear of the consequences. Subsequently, caste discrimination practices still exist. The police / army force, administration, Hindu religious leaders political leaders and their workers. Local representatives and people with Brahmanistic thinking have been actively keeping alive the tradition of caste discrimination, Mr.padam Sing Bishwakrama,Dalit leader states that “There should not be any confusion , politically suppressed, socially oppressed, economically exploited and educationally deprived. The movement of development should be from bottom for economic upliftment and from top for abolishing untouchability against Dalits.”

**Figure No. 4: Society's and state role for uplifting and Dalits**



*Source: Field Survey, 2011*

The collected facts clear that the real image of the social status of the study area. The 40 percent of the respondents had reported that they still experienced caste base discrimination, so the respondents had suggested that the respondents had suggested that the society must be made free from castism. Likewise, 25 percent of the respondents had reported that the provision for reservation of any jobs. Similarly, 15 percent had expressed that the financial support had uplift their social status. Such as, 10 percent of them had reported that there should have

equal provision of education and employment to those groups as like other caste. Same way, some of the respondents had reported that maintain equitable opportunity, and developing brotherhood relationship among each other for the communal progress and mutual co-operation for the national integrity.

At last, there is a need of campaign against untouchability practices and it must carry our 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 their bargainer powers in terms of demanding what they have been promised by the concerned agencies and the government.

## **CHAPTER – SIX**

### **SUMMARY OF FINDINGS AND CONCLUSIONS**

#### **6.1 Summary of Findings**

This study has centrally focused on the changing occupational pattern change among the Dalits of Soyang VDC, in Ilam district. This study has the following specific objectives.

- ❖ To describe the features for occupational change in Dalits people of Soyang VDC of Ilam District,
- ❖ To explore the preferred occupations and their causes

Basically, this is an academic study but it has yield important information which can be very fruitful in formulating various polices regarding the occupational pattern 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 causes 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 causes 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 occupation. SO the households of the Dalits build in ward number 6 and 8 and 9 Soyang VDC have been the universe of this 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 ward number 6 and 8 and 9 of this VDC has taken as universe and

had made the census study. SO, the total population frame was of 20 household. For the purpose of the study observation, interview schedules, focus group discussion and the three 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 pre-tested 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 been analyzed by using computer program while qualitative data have been arranged manually and analyzed descriptively. Results of quantitative data analysis have been shown by using various tables, and figures.

As Dalit people are major occupations caste bear very important place in the 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, and 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 the most prominent factor for shift of occupation. Since, the occupational castes 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:

- ❖ The major source of livelihood among the kami, and Damai people in Soyang VDC is wage labour followed by Tea factory worker, and wood worked.
- ❖ The young generation of these groups likes to go abroad or foreign land for freedom and for better earning.
- ❖ About six percent of Dalits are unidentified incest of the total Dalit population at the national level.
- ❖ 66.00 percent of the respondents wanted their coming generation to go to foreign land for better earning as well as to raise the social status.
- ❖ It has been found that society is not only cause of decreasing the importance of traditional occupation of Dalits, but also the government is equal due responsible for the disappearance of traditional arts and skills.
- ❖ 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.]
- ❖ The study areas still experience the caste base discrimination. The data reported that 55.17 percent of the respondents are discriminated in the society is found in the different ways.
- ❖ Most of the respondents were satisfied by the present on the current newly adopted occupation. Because they experience less problem of caste base discrimination.

- ❖ The respondents had paid less attention towards the education of their children. Due to which the education level above I.A is nil in the study area.
- ❖ Mechanization and industrialization has penetrated to every corner of the society. This had made the availability of the required goods in low price where as the traditional goods of Dalit's have to struggle a lot for its existence due to lack of market.
- ❖ From the traditional occupation they earn very less and unable to sustain their family. So, they are compelled to seek new jobs.
- ❖ Even the Dalits feel traditional occupation as troublesome so they are shifting to new occupation.

## **6.2 Conclusion**

The causal factors that made Dalits leave their traditional occupation 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 occupation. So, 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 nutritious 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 too 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 respondent 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 occupational patterns has been a survival strategy among the Dalits of the present in the Soyang VDC of Ilam District.

The relationship of the occupational 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 occupational 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 occupation. 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 occupation. 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.

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## ANNEX -A

### Questionnaire

#### Occupational Pattern Change of Dalits People

#### A Study on Soyang VDC of Ilam District

##### 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 then 3 Ropai

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?

.....

.....

**B) Question based on land and properly**

1) How many .....

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

2. Have you owned others land?

if so give details

.....  
 .....  
 .....

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

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

4) The details of your domestic animals that you have?

Domestic Animals	No. of local	No. of hybrid	Total
Hen			
Buffalos			
Pigs			
Goats			

Cows			
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**c) Details about traditional occupations**

1. Do you work on Aaran?
  - a) Yes
  - a) No
2. How many clients were there before 10 years ago?
  - a) 10-20 houses
  - b) 15-30 houses
  - c) 30 above
3. Where do Bistas live?
  - a) In the local area
  - b) Out side the local area
- 4) Which caste do Bistas follow?
  - a) Brahman
  - b) Chhetri
  - c) Newar
  - d) Rai/ Limbu
  - e) Others

**D) The details of the occupation change**

1. Who determined your Bali in the past?
  - a) Own
  - b) Mukhiya
  - c) Local Bodies
  - d) Bista
2. What is the determined factor of the announcing Bali?
 

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.....

.....
3. When do you get Bali?
  - a) 1 years
  - 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 a year      c) for 6 months
5. Why did you leave the traditional (Aaran) occupations?
- a) Lack of raw materials      b) No good incomes
- c) No availability of works
6. What do you get from the Bistas?
- a) Vegetables      b) Clothes      c) Food      d) Others
7. What are the causes behind leaving the "Bali Ghare Pratha" (Traditional)?
- a) Less Bali      b) less no. of Bistas      c) No fulfilling our demands
- 8) If your traditional occupation is made advanced would you like to continue this?
- .....
- ..
- .....
- .
- 9) Do you want your new generation to continue this?
- a) Yes, I want      b) no, I 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 your scarcity of hand to mouth and others?

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.....