

# CHAPTER I

## INTRODUCTION

### 1.1 Background

Nepal is not just the youngest republic of the world but also has highly diverse geographical, cultural and religious pattern within its mere political area of 147,181 sq. km. It is a country of pluralistic, multidimensional and rich in geography, culture, and religions. Being so much culturally and geographical diverse with political categorization of the state into 14 zones and 75 districts, grouped into 5 development regions, Nepal also is colored with 92 indigenous languages spoken in various parts of the country and Nepali as the official language.

Not only that, frequent massive political movements have their own effect on the population making political affluence major part of the society along with the educational and economic factor. Being one of the deprived countries, Nepal's gross domestic product (GDP) for 2012 was estimated at over \$19.41 billion (adjusted to Nominal GDP). The annual Gross Domestic Product (GDP) growth rate is 4.9%. About 25.2% of the population live below the international poverty line with earning \$1.25 a day.

In Nepal, caste is the hierarchical differentiation of ritual status and operates as an institution or a system. The caste system is traditionally based on ritual an organization classifying the members of society according to the occupation they held, organizing better division of labour in the community, which now has evolved as social groups. Though ethnic groups have horizontal formation, caste system operates vertically with

Brahmins, Chhetris occupying the upper most spots and Dalits occupying bottommost rungs in caste hierarchy.

The term dalit is generally used to identify those castes which stand on the lowest rung in the caste hierarchy. They are categorized under untouchables in the society and rather than it conveying the sense of in-born inferiority, the word is taken as an inherent denial of pollution, fate and justified caste hierarchy. (*ILO Dalits and Labour in Nepal: Discrimination and forced Labour, 2005*). It is seen that Dalits are usually categorized to those families or population who usually performed manual labours, either it be through artistic approach or physically enduring approaches, like Kami (metal workers), Sarki (cobblers), etc.

Nepal is a country which exhibits ethnic and cultural mosaic and cultural plurality. Nepalese society posses as with the various religious, cultural, ethnic and linguistic constituents, which sought shelter here at various period of history. Caste system is the basic foundation of Hindu society which is based on Varna system, where different caste groups and individuals interact and interdependent upon each other. The caste or Varna system is based on four primary social classifications. These are the Brahmin (Priest), the Kshatriya (Warrior or Administrator), the Vaysha (Trader), the Sudra (Labour) and the untouchable or polluted.

Especially Sudras were specified for the high born societies. This study had focused on the Kami, a specific group among Dalits (Sudras). Traditionally this dalits used Patron-client relationship, where they received Jajmani and Bali from the high born society. But now the Bali system is loosing its roots in the society. The Kamis had totally left adopting Bali system. Since few years they not only work in Bali system but also left their indigenious traditional occupation (B.K, 2006). Not that

every occupation has a caste identity, but that each caste has an occupation or group of related occupations. The caste structure is fundamentally a labour structure, a system of interrelated services originating in specialized groups as traditionalized in a religious matrix. Due to this history they were always been exploited by high born societies.

Division of labour and occupational structure are important indicators of nature of society in the analysis of urbanization. Change in occupational structure and occupational mobility has been analyzed as significant element in the process of urbanization. Parajuli (1999) had found the following through his study:

- (1) Modern kind of occupation are replacing the traditional occupation pattern in Pokhara,
- (2) The socio-economic background of the respondents determines the change of the occupation,
- (3) The selection of occupation in being governed by modern values rather than by traditional values and
- (4) Migrated people are more occupationally mobile in comparison to the residents of the city

The agricultural related works and labour were considered as low status and least income generating occupation, business services and miscellaneous occupation were considered as high status and more income generating occupation. Therefore, the agricultural related work as an occupation is losing its attraction and non-agricultural occupations are gaining popularity in respect of status and income in urban societies.

The 1854 Civil Code had explicitly listed 2 groups of low caste people as *pani-nachalne* and *pani-chalne*. Some consider only *pani-nachalne* as dalits where as other considered both the groups as dalits. As per the Civil

Code, the ranking within these groups is also hierarchical where Kami occupied the highest rung among *pani-nachalne* untouchables and Chyame the lowest. However, the caste categories is actually said to be diverged from the four Varnas of the classical Vedic model and instead had three categories to accommodate the tribal peoples between the pure and impure castes. These were further classified into five hierarchies with the following order precedence. (HarkaGurung 2005:3)

- I. Thagadhari, (Wearer of holy cord: Janai)
- II. Matwali
  - ) NamasyaneMatwali (Non-enslavable alcohol-drinkers)
  - ) MasyaneMatwali(Enslavable alcohol drinkers)
- III. Panina chalne chhoi chhito halnu naparne, (Impure but touchable castes)
- IV. Pani nachalne chhoi chhito halnu parne, (Impure and Untouchable castes)

Linguistically, the mother tongue of the dalit community is the Nepali language for hill dalit and local languages of Madhes for Madhesi Dalits. They claim themselves as Hindus but employ their own priest (each cultural group has their own priest) to perform various rituals. It is because Brahmin priest would not perform rituals for them. The low caste Hindu groups or untouchables recorded in the Far-Western Hill region (Dahal et al., 1991) are as follows:

- ) Koli (oil pressure) Kami (Lohar) (blacksmith)
- ) Mahar (Kami)
- ) Pouri (Kami)

- ) Chunara (Kami but the one who makes utensils from wood)
- ) Sunar (goldsmith)
- ) Tamata (coppersmith)
- ) Parki (reed worker) (these are all Kami groups)
- ) Sarki and Bhool (cobbler)
- ) Darji or Damai (Tailor)
- ) Hudke (Plays musical instruments, same as Darji)
- ) Badi (musicians and dancers)
- ) Gandharva (plays *Sarangi*)

And one of the major victims of such social exclusion is “Kami (Lohar)” community in Nepal.

Kami means blacksmith/goldsmith/metal-specialist in Nepali language. They compose of 3.9% of total population of the country with 28563377 (13988644 men and 14574733 women). The Kami (Lohar) are still working with outdated manual machinery, many people despite changes are still known as Kami (Lohar) or blacksmith and are treated as outcaste as untouchables. (*EBS Documentary 'World Travel with a Theme' made in 2010-wikipedia*)

Composition of the society and history are not only the responsible factors for the underdeveloped social exposure and development of Kami. There are various major factors or key issues contributing to the social exclusion of Kami among which the traditional occupation backed by outdated machinery can be considered to be one of the influencing factors. The Blacksmith's main job in Nepal is making and repairing iron tools, horseshoes, occasional religious images and agricultural implements like axes, grass-knives etc. But those living in Doranda are employed as military service. Though there are 51 blacksmiths by caste but they are all employed as Sepoy. Their traditional work has therefore completely vanished (Kumari; 2000)

According to Dr. Dahal, the Kami are not allowed to enter the fair held annually at Dehimandau in Baitadi district and open stalls. Three years ago they filed a petition to the Chief District Officer for their entrance, but so far no action has been taken in this regard. Similarly, Kamis are prohibited from entering Jagannath temple at Khalanga, Baitadi. At many places there exists the practice of sprinkling water for purification. Milk and milk products are not given to Kamis to drink and eat. It can be said people are following such types of myths for a long time. Kami Boys and girls are discriminated even at public schools. They have to use separate pots for drinking water. They have also to sit separately in the class as ink is defiled with their touch. The Kami have to stand outside restaurants for eating and wash plates twice. There are separate taps - the lower one for low castes and the upper one for high castes (*Dahal et al 1999*).

In far-western region, there is a tradition for the Kami to insert 'Ram' in the middle of their names, like Brahmins and Chhetris, who write 'Prasad' and 'Bahadur'/ 'Dhwaj', respectively. For identification, they must use surnames indicating their untouchable status (e.g. Sunar, Kami, Dhobi, Darji, Badi, etc.) in their citizenship certificates, land ownership certificates and appointment letters (e.g. Nari Ram Kami (Lohar), Pratap Ram Kami (Lohar), etc.). While enrolling themselves at a school at Barakot-6, Ram Singh Lawad and BhaskarDevLawad had to modify their names as Ramu Ram and Bhaskar Ram, respectively. (*Dahal et al 1999*). Likewise, Gopal Raj Poudel, a resident at Achham, wanted to get the citizen certificate issued for his son with the surname 'Poudel', however, Chief District Officer declined to issue the certificate with this surname. The CDO argued that if 'Poudel' is used the person concerned might be mistaken as a higher caste member, get married to a higher caste girl and create complication. (*Dahal et al 1999*)

The untouchability within untouchable communities themselves is also getting minimized with the campaign of growing equality among the Kami. Consequently, untouchable castes have started organizing common feasts, though untouchability in old generation and household still persists and inter-marriage is still not permitted. However, the practice of sprinkling water for purification among the Kami (Lohar) has now disappeared (Harka Gurung 2005:3). The Kami employed at lower ranks in Royal Nepal Army are not allowed to enter the barrack compound, let alone live there. They have to live outside and perform their duties. The Kami employed in police service in limited way have also to experience discrimination on the ground of untouchability. The number of the Kami is rather limited in teaching profession. They, however, have to experience

humiliation. Similarly, the number of school-going children is very marginal in this community as they are also subjected to humiliation. The Kami are deemed total misfit to the post of peon everywhere. (*Dahal et al 1999*)

Industrialization and modernization of economic reveals a pattern of change in the occupational composition of workers employs in manufacturing and urban service rise and the proportion in agriculture declines because factory workers are recruited from rural areas. It is widely recognized fact that the economic changes play important role to change the structure of the society. Due to the materialist world as well as the market economy which has penetrated each and every corner of our society, Dalits have undergone considerable and significant changes. This has help to bring number of change in the socio-cultural pattern of the Nepalese society. This has resulted to bring changes in the traditional occupation among the Dalits rapidly. So, it is very important to understand and investigate the nature and pattern of such changes, which will help to understand the Dalits in their natural and changing sitting.

## **1.2 Statement of the Problem**

When talking about the caste system, many people think negatively about the subject. It seems strange to say that the caste system exists in Nepal. The caste system exists in every country around the world, maybe not like in Nepal but in one way or another. The existence of superiority and inferiority due to skin color, religion, economic status, and social status is seen all over the world. The caste system was not created by some person



like a king, but rather it developed out of a practice of a society over several thousands of years. People are born into a specific caste, which is thought to be based on one's karma from previous lives – being from a low caste is regarded as punishment for past misdeeds. According to Human Development Report (2010), 90 percent of Dalits were below the poverty line. The traditional occupation of the Dalit people were threatened and could not continue further because of industrial production and open market (Sharma; 2011). In this regard, the problem is genuine for study. The cultural history of Kami are still way back than the present century work of global market and development.

### **Kami - a brief introduction**

*Kami are metal specialist on agricultural tools and basic domestic tools related to iron. Kami means blacksmith/goldsmith/metal-specialist artisans in Nepali language. They compose of 3.9 of total population of the country with 895,954. Kami are treated to be untouchable and very low caste in Nepalese community. From this, can be seen that Nepalese society is clearly split into touchables and untouchables, have no marital relation with them, and do not allow them to enter their house. In the far-western part of Nepal, they also practice sprinkling water (act of purification). The low-caste people are deprived of utilizing most of the temples, funeral places, drinking water taps and wells, restaurants, shops and other public places. It is said that Kami were in the past regarded as technical manpower of the nation and since ancient Vedic period they were highly known as metal specialist with mention of Biswakarmas in different purans and vedas. The categorization of the society into different classes dated back to the period of Malla King Bhupatendra who categorized the classes*

of people with respect to their professions and the people who worked with metals were called Kami and were treated with lots of caution when it came to hygiene (Adhunik Nepal ko Itihaas- Puratan Kal Dekhi Ail eSamma- Balkrishna Parajuli).

The major problem that has pushed Kami community to the darker circle of the deprivation is the socio-economic problem. Though, Kami are settled all over Nepal, the statistics shows they contribute a little in the national economy with minimum contribution in GDP, having majority of the population below poverty line. This is particularly because of their limited profession. The socio economic status of Kami in Nepal is very poor. Moreover, Kami are still working with outdated manual machinery, many people despite changes in profession are still known as Kami or blacksmith and are treated as outcaste. Due to misinterpretation and ceased evolution of some preservative systems like '*Bali Pratha*' as well as many other factors like illiteracy, unawareness, misinterpretation, centuries old customs and proper study of the cultural history Kami are still way back than the 21<sup>st</sup> century world of global market competition and development. Hence the problem of the study is to understand the extent of change among Blacksmith of Batulechour. The study inquires to study as to what extend Kami has been sanskritized. Attempts has been made to study their present condition, occupational pattern as well as their present situation attempted to find out the new sources of livelihood and whether they have been benefited from the development activities or not. This study has mainly focused on searching the answer to following:

- i. What is the main basis of livelihood among Kamis?
- ii. How much they use to earn from their traditional occupation?

- iii. What do Kami feel about their traditional occupation?
- iv. What is the respondent's perception towards occupational shift?
- v. What do Kami view the real causes of such shift?
- vi. Which new occupation is mostly preferred among the Kamis?
- vii. How much do they earn from the new occupation?
- viii. Are they really satisfied in the shifted occupation?
- ix. What do they expect from society and state?

### **1.3 Objective of the Study**

The general objective of this study is to find out the patterns of occupational shift among the Kamis in Batulechor of Pokhara Sub-Metropolitan city. The specific objectives of this study are as follows:

- ) To study the changing pattern and occupational preferences of the Kamis.
- ) To assess the factors that fostered shift in their occupation.
- ) To find the Dalit's expectation from the society and the state.
- ) To understand the socio economic profile of the Blacksmith.

### **1.4 Importance of the Study**

The entire population of a state or nation plays significant role in the development of a nation. Their involvement is vital at the household, society and at the national level also. All types of activities are spread over various sectors of society. This study has emphasized the prevailing situation of Dalit community. The main focus is to know the present trend of occupational changes among Blacksmiths (Kamis). Changing occupational pattern is found to be one of the biggest problems not only in urban society but also to the every corner of the country. Anthropological approaches have proved to be very effective in solving such human and cultural related problems. The traditional occupation was an important and reliable means for the fulfillment of the local needs, at least in context of the Hindu Socio-Religious system. This study addresses the reason behind the occupational change pattern and socio-cultural patterns and life styles of the Blacksmiths residing in the study area i.e. Batulechour-16, Pokhara Sub-Metropolitan city. Grievances of Kamis, exploitations and issued compelling them to make occupational shift are also covered. This study is expected to be one of the building blocks of the Dalit literature enhancing the existing knowledge of the academicians.

### **1.5 Limitations of the Study**

This study is based on small sample size and the status of the Blacksmiths (Kamis) of the Batulechour in Pokhara Sub-Metropolitan city, Kaski district. All research problems have had limitations due to error of logic, measurement, and omission. For the purpose of this study, only the Kamis dalits were selected as samples. So the universe of this study is small.

- The research work was being done in a particular area of Pokhara Sub-Metropolitan city. The generalization from this study may not

be applicable to all the Kamis of Nepal due to its limited sample size and nature of study area. And the conclusions may be relevant to similar situation only.

- The study focuses only on ward number 16, Pokhara, Kaski.
- The research was bounded by a limited time period and cost.
- The reliability of the study is dependent upon response of respondents.
- Respondents were generally hesitant to talk to strangers. Hence, some in-depth insight may have been missed due to this factor.

## **1.6 Basic Assumptions**

The following are the basic assumptions of this study:

- i. Kami's traditional occupation is changing due to lack of related resources.
- ii. The traditional occupation is changing due to the use of industrial goods and the open market policy and globalization.
- iii. The changing of occupation leads to change in the socio-economic status of the Blacksmith (Kami).
- iv. The educated youth are adopting new sources of occupation for higher status and income.
- v. The traditional occupation can be protected and promoted.

- vi. Use value of traditional goods is decreasing due to modern technology and globalization process.

## **1.7 Terminologies used in the study**

**Focus Group Discussion (FGD):** A **focus group** is a form of qualitative research in which a group of people are asked about their perceptions, opinions, beliefs and attitudes towards a product, service, concept, advertisement, idea, or packaging. This is the technique of information collection

**Dalit:** Dalit are considered outcaste in Nepali society, the lowest step of caste hierarchy who are regarded as untouchables and are socially excluded. Economically deprived castes and they are identified as dalits or impure caste

**Non-dalit:** All the caste, usually upper caste who are not regarded as untouchables, are called non-dalits.

**Social Exclusion:** Social exclusion is a concept used in many parts of the world to characterise contemporary forms of social disadvantage.

**Social Inclusion:** It is the antidote of social exclusion where the individuals or community are socially accepted and treated with equal and respectable status.

**Upper caste:** Socially included and fairly treated classes who dominate the caste hierarchy like Brahmins and Chhetris are the upper caste, according to varna system of the society.

**Lower caste:** Dominated in caste hierarchy, the bottom-range classes who are socially discriminated and dominated are lower caste

**Touchable:** Castes or community whose touch would not be considered to be contaminating or sinful are the touchables.

**Untouchable:** Dalits or people of those communities whose touch is considered contaminating and sinful are untouchables. They are made to drink water from different tap and are not touched by other higher castes.

**Kami:** People belonging to Kami community. They are iron-workers and use basically traditional means of manufacturing the agro tools from iron. They are dalits and are socially excluded and dominated.

**Lohar (Terai):** They are the iron workers in Terai and considered to be Terrain-counterparts if Kami (Lohar) but are not considered to be untouchables.

**Traditional occupation:** In this study, the traditional occupation stands for the iron work done by Kami using traditional means of producing agro tool i.e. by using ‘aaran’. It is also called Indigenous occupation.

**Youth:** People under 35 years of age are taken as youths in our society. The category is different.

**Size of the family:** A number of directly related people living under a roof and sharing the same kitchen are considered to be family. Generally the members used to watch the same television and used the same toilet.

**Education:** Any kind of formal means of attaining knowledge is taken as education e.g. school, university education etc.

**Income:** Earning of family per day, week, month or year is taken as income.

**Household chores:** Any chores that usually goes unpaid and taken as familial responsibility is taken as household chores.

**Non skilled labours:** Untrained labourers are the non-skilled labours. Basically, those labour who have no training or specialisation come under this category. Especially they are involved in manual work.



## **1.8 Organization of the Study**

This dissertation is organized into six chapters. *First chapter* is related to introductory part, which starts with the background information and includes Statement of Problem, Objectives of the Study, Importance of the Study, Limitations of the study and Organization of the Study. *Second chapter* is devoted to the review of literature. In this chapter various books, articles and reports related to the present study are reviewed.

In *chapter three*, research methodology adopted for the study is discussed. The methodology chapter is further divided into research, design, sampling and sample size, rationale for the selection of the study area, sources of data, data collection method data processing and analysis and limitations of the study. *Chapter Four* particularly deals with the brief profile of the study area and respondents. It includes socio-economic and demographic background of the study site.

The *fifth chapter* is a core chapter of this study and related to data presentation and analysis. This chapter deals with the changing pattern of traditional occupation, the occupational preferences, Blacksmiths expectations from the society and the state and current status of the traditional occupation which is supplemented by the data collected from the field.

*Chapter six* is for summary, conclusion and recommendation drawn by the study. *The last part* of the thesis ends with the references list and annexes.

## **CHAPTER II**

### **REVIEW OF LITERATURE**

Focusing Kami community and their socio-economic status, this discusses the relevant literature available on different aspects of the Kamis such as social discrimination, low paid occupation, their involvement in development activities and their overall status in the society. This chapter deals with the theoretical overview and reviews empirical studies on the Kamis and their socio-economic status. Many scholars have propounded various theories for sociological and anthropological research. To be precise, this chapter mainly exhibits the available literature related with the component on sociological, economical and cultural aspects of Kami community. Literature review section of this research help to verify the statement expected at the end of the study.

#### **2.1 Theoretical Review on Sociology of Occupation**

Man is not only a social being he is also an economic being. He is incessantly engaged in what are known as economic pursuits or activities. These economic activities are so multifaceted, varied and complex they constitute what is known as economy. All the human activities that involve expenditure of energy cannot be treated as work. The activity peculiar to work is essentially central on the object. The term “work” would seem to have a perfect unambiguous meaning in our modern society (Rao, 2001).

Sociology of Occupation is the new branches of Sociology. It deals with the problem of examining how the occupational structure and particular occupations associated with other segment of society like the family, the economy, the educational system, the political system and the system of social stratifications. Its investigations concentrate upon the following themes:

- i. The division of labour, its causes and consequences.
- ii. The study of specific occupation of the people like the prostitute, the dockworker, the clerk, the architect, the physician etc
- iii. The function and meaning of work and related phenomenon such as leisure, unemployment and retirement.
- iv. Researchers also undertake on such topics as the amount and method of remuneration, recruitment and training, career patterns, conflicts inherent in the role, the relation between personality and occupation, interpersonal relations at work, the public image of the occupation, and the distribution of power and prestige within the occupation.

In relation to social importance of work and occupation, Rao (2001:382-383) further states that:

“Work and occupation have assumed utmost social importance today. They have not only social importance but also economic, psychological and human significance. Because they satisfy the need of the man as well as it fulfills social and psychological needs too, as work gives them a valued status in the society”.

He further states about the co-relation of work-occupation and mental health:

“Work and occupation have great therapeutic qualities for mental illness. Man has often restored to external occupations in order to keep the mind healthy and free from the mischief. Dr. H Simon, the director of Getersloh mental hospital in Germany, recommended as a remedy for mental patients meaningful the isolation both internal and external with which the mental patients are threatened. He stresses in particular. The necessity of finding an occupation especially suited to the patient an individual”.

### **2.1.1 Occupational Pattern and Social Prestige**

In relation to the occupational pattern, Emily A Schultz and Robert H Lavanda (1998), the cultural anthropologist has stated that, “Jatis (caste) are distinguished in terms of the food they eat as well as their traditional occupations, these features a ritual significance that affects interactions between the members of the different Jatis. In the Hindu belief certain foods and occupations are classed as pure and other as polluting. In theory, all Jatis are ranked on the scale from the purest to most pollute. Ranked highest of all are the vegetarians and the lowest ranking Jatis are “unclean” meat eaters, and leather workers occupations that involves slaughtering of animals and touching polluted thing are themselves polluting.

Caste is perhaps the oldest form of social stratification in Nepal. Sanctified by religious texts and solidified through norms of inter-marriage and inter-dining, the caste system essentially orders different groups in the Nepali society into an occupation based hierarchy. The Brahmins and Kshatriyas at the top undertake relatively purer tasks. They are followed by the Vaishya and at the bottom the Sudras and the erstwhile untouchables who

engage in demeaning and stigmatized occupations. In functional terms, thousands of *jatis* or sub-castes are the operative units. (Loury, 1999).

In the American journal of sociology a collection of articles on occupation mobility and occupational career pattern in vol.57, Lipset and Bendis (1952: 494-504), write; *the occupation of an individual is correlated highly with his social placement, by the member of the same community. An individual work career is judged by his occupational rise or fall, it is judged because occupation combines to some extent with economic, with prestige aspect of social class.*

Whereas Harold (2000:226) in his writing states that, “Most commonly recognized class inequality is income. The usual assumption is that working class people receive below-average incomes, the middle class receives the average incomes, and the upper-middle-class professionals and managers receive above average to high incomes. These traditional assumptions about class income inequality are becoming much more of a reality today with the growing inequality and ever lower pay for working class position”.

Parajuli (1999) in his article in Journal of Political Science stated the way off disappearing the traditional occupation, as modern kinds of occupations are replacing the traditional occupation pattern in Pokhara, the socio-economic background of the respondents determines the change of occupation, the selection of occupation is being governed by modern value rather than by traditional values and migrated people are more

occupationally mobile in comparison to the residents of Pokhara. He further states that agriculture related work and labour were considered as lower status and least income earning occupation, business service and miscellaneous occupation were considered as high status more income generating occupation. Agricultural occupation is losing its attraction and non-agricultural occupations are gaining popularity in respect to status and income in urban societies. Occupation is a good index of position and achievement in present society. Previously traditional occupations are available on the basis of caste and family as an ascribed as an achieved status of an occupation holder. He also mentioned the reason for shifting the occupation due to following facts:

- a. Low income
- b. Low status
- c. Rough and Hard work and
- d. Family dissatisfaction

### **2.1.2 Occupational Structure and Social Mobility**

Generally industrialization and modernization of economics reveals patterns of the change in the occupational composition of the labour forces. When industrialization begins, the proportion of workers employed in manufacturing and urban services rises and population in the agriculture declines because factory workers are recruited from rural areas. Occupational mobility may be discussed by examining both the mobility of the occupation themselves and individual movement from one occupation to another. Mobility may involve changes in locus, function, income, prestige, power, independence or other occupation. (William, 1994)

Thus, in cultural change terms, change occupation is not only the matter for the study rather it also convey strong message that the gradual change in occupation makes a great impact in the social solidarity. So the continuation of such occupation is must. Therefore, the pattern of change must be studied in the right time, to bring these groups with their traditional skills to build new Nepal, as well to bring them in main stream of development. Likewise, cultural change also provides important guidance and help to study the change that occurs and the elements that influence to provide change.

Social mobility refers to the movement by individuals or group from one social role to social status to another. Most of the studies of the mobility have focused on men's intra-generational mobility, comparing sons with fathers. An important work of Peter and Ducan (1967) shows *The American occupational structure developed a former model for investigating the ways in which father's occupational structure does and does not influence the status and mobility of sons.*

While recognizing that life is a complicated ongoing process, they attempted to discover and trace a sequence of the life events and social variables. They found that father's education and occupation each had about an equal influence on the son's occupation. The son's education had the most significant impact on eventual occupation and the family background could play a role in occupational choice even after the formal education was completed.

Occupation has also been the key structural component of the studies of social mobility, whether in the inter-generation or within the careers. The chances for sons to exceed the occupational ranks of their fathers constitute a measure of properness of any institutionalized system of social equality. Thus in properly technical sense the term is “stratification”. (Lipset and Bendix, 1959)

### **2.1.3 Occupational Prestige and Social Inequality**

Occupation has come to be recognized as a principle factor or determinant over a wide band, of other significant social variables; life styles and life cycles (Wilesky and Lawrence, 1979). Moral, social participation and especially, social status or rank, income, power and authority, and prestige all are linked to occupation, not only by correlation analysis and regression equation, but also at least in part by constituting attributes of jobs rewards for work. Education, which alone with occupation and income is standard component of combined measures of socio-economic status, figures primarily as a mode of assess to occupations and occupation careers. Generalized social ranking, if it makes any sense at all except as an analyst exercise, is likely to reflect these entire mode of different valuation.

Existing national legislation to prevent caste based discrimination in south Asian countries have not been efficient due to poor implementation, which itself is the result of a lack of political will of the governments involved. In spite of the various legislations implementing agencies and monitoring bodies constituted. Severe discrimination has only intensified in recent years as evidenced by the alarming rise in violent atrocities and massacres



against Dalits. Caste-based discrimination also afflicts a vast population of Dalits in other south Asian countries, namely, Bangladesh, Nepal, Pakistan, and Sri Lanka. Marginal communities in the Japan, Senegal, Nigeria and Europe also suffer from a similar kind of discrimination based on decent and occupation. All these communities, constituting an enormous section of the global population, also require urgent and immediate attention and action. Despite completing more than 50 years of Universal Declaration of Human Rights, the international communities and UN bodies have failed to adequately address this major crime against humanity (Sharma, 2001).

An occupation comprises a more or less precise set of remunerated activities (Moore, 1977). If occupation is to be used as one major component of social inequality, social mobility within the careers methodological problems hamper procedures.

## **2.2 Origin and History of Blacksmith**

Caste is corporate social units which are ranked and generally defined by descent, marriage and occupation. Caste needs never meet as whole in one place but members of one caste share a concern for its rank and morality. The general characteristics of caste system can be compared with other system of stratification such as those based on class or race. Undeveloped forms of caste exist in many parts of the world but caste organization and ideology are elaborated to such extent in Hindu societies that some scholars have considered caste uniquely Hindu phenomena. In Hindu society, caste ranks is hereditary and linked to occupational pursuit.

The theory of *Varna* serves as an illustration. Varna developed in Vedic society and reached its most elaborate form in the classical code book Dharma Shastra (200 BC – 200AD). In late Vedic society, 4 Varnas were defined. Three of them are the Brahmins, the Kshatriyas or Rajanya and the Vaisyas. The twice born because they became divinized by a ritual second birth. The other was defined as Sudras, once born. Untouchables were outside this division. The Sudras were opposed to the twice-born. (Smith, 1994)

Blacksmith (Kami) or Bishwokarma are the member of the occupational and untouchable caste group locally called by different names such as Bishokarma, Kami, Sunar, Chunara, Lohar, Sobha, Nepali etc. (Parajuli, 1995). He further states that Bishwokarma surname is started to write only after Sarbajit's suggestion to the Badahakim that they should not be addressed as "untouchable Kami", but they should be addressed as "Brinchiu" or "Bishwakarma". The one who gave suggestion was arrested by police in complain of high castes' people to the "Badahakim" in 2003 BS.

If we go to Vedic history, we come to know that the Bishwakarma were created from the leg of God Brahma. Thus; by this origin they were placed in the lower category with time bearing which took the shape of Kami caste. But according to other argument, they are the descendents of God Bishwakarma and they are adapting their surnames in his remembrance. The Bishwakarmas participants of Focused Group Discussion (FGD) had

informed that they are the descendents of Brahmins. Brahma, Vishnu, Shiva and Nathu were the four sons of Acharya Brahmin. Among these sons, Nathu Acharya, the youngest one is their ancestor. Like this, the Churanas are the descendents of Khadka Chhetris, other Kamis the descendents of the “Poudel Brahmins” and say that they were pushed to lower caste.

In the book “Tribal Ethnography of Nepal”, write Gautam et.al. (1994) state that Kami people anywhere in the kingdom are mostly dependant on their traditional occupation which is running a smithy, for their livelihood. It may be said that they have no custom of practicing agriculture. Those Kami are good in their profession as blacksmith, seem to be diligently pursuing their traditional occupation and earning a lot more today than in the past. Due to social stratification, the Kamis are low in the ladder and in addition their economic condition is not pleasant to observe as they are still seen to be living in primitively at place and also their attitude have not changed much.

### **2.3 Review of Previous Studies**

In India, the term Dalits is a common usage in Marathi, Hindi and many other Indian languages, meaning the poor and oppressed persons (Shah, 2001). In Nepal, however, the definition of dalit differs from one source to another. According to Koirala (1996) “Dalits” refers to “a group of people who are religiously, culturally, socially and economically oppressed, who would belong to different language and ethnic groups”. He believes that Dalits is not a caste group purse but a politically coined word used to refer

to a socially backward caste community in Nepal. In this definition, we could even include many *Indigenous Nationalities* such as Chepang, Raute, Majhi, Kumhal, Bote and others who are equally backward in terms of social and economic indicators. Rijal (2001) in the similar format notes “The word Dalits is used in Nepal to identify a vulnerable and poor group of people, who are discriminated against on the basis of their caste”. On the other hand, Bishwakarma (2001) prefers to use the term Dalits exclusively only for so-called “untouchables” of Nepal. He notes that the term Dalits is in use in Nepal over the last 33 years, it is less derogatory than the term “Harijan” as used in India since the 60’s and the term is synonym to untouchable caste as defined in the Hindu *Varna* model and in the Old Legal Code of Nepal of 1854.

In brief, two types of definitions are used while defining Dalits in Nepal: i) the national level definition of Dalits as defined by the Dalits Vikas Samiti or Dalit Ayog, and ii) the local definition of Dalits in the sense of untouchables. Following Hira Bishwakarma (2001) and the Old Legal Code of Nepal of 1854, the term Dalits is used here in a narrow sense or the local definition. The term Dalits refers only to “*Pani Nachalne*” and “*Chhoi Chito Halnu Parne*” groups or castes from whom water is not accepted and whose touch requires sprinkling of holy water. In other words, they are “untouchable castes” in Nepal. In the overall Nepali ethnic/caste framework of today, Dalits still represent the lowest in social structure in Nepalese society, whether this social structural model is the Hindu, the typical Newar or the ethnic/tribal one.

Nepalese culture is rooted in discriminations based on religion, which have perpetuated both practice of untouchability and the exploitation of women (UNDP, 2004). Disadvantaged Groups has been defined as “those groups of people who are identified to be historically, socially and economically discriminated against and/or who have been denied opportunities and access to resources thereby leading them to further poverty and exploitation” (CARE Nepal, 1996). Disadvantageous-ness is relative and compare among people and communities by caste, race, gender, class etc. Among all ethnic groups, the socio-economic condition of occupational caste people is low because they are mostly illiterate, extremely poor and exploited (UNDP, 1998). The untouchable castes all around the country contribute about 12% of total population (UNDP, 2004)

Micro studies across Nepal suggest that Dalits are still slotted into their traditional occupations, which are manually based and really a form of low level wage employment (Thorat, 2007). Those who do think of moving into self-employed ventures fail to do so out of fear of social pressure and potential loss of sub-caste networks that serve as sources of mutual insurance (Munshi and Rosenzweig, 2006). Second, to circumvent their disadvantages in building networks across social groups, Dalits tend to strengthen their internal bonds and use these for economic purposes.

Ultimately perhaps “opportunity travels along the synapses of social networks”, as the American economist Glenn Loury so eloquently says (Loury, 1999). Desai et al (2010) states that Dalits also lack access to credit, markets and raw materials. This means that, even among the Dalits who were self employed, a majority remain in low-end manual trades that

do not require much capital or raw material to start up. The few that try out something new are limited by their initial conditions.

As Jodhka and Gautam (2008) in their background paper on Dalit entrepreneurship for the Social Exclusion report sum up: “Despite several positive changes, caste continues to play a role in the urban economy, and for the Dalit Entrepreneurs it was almost always negative. Dalits lacked economic resources; they were crippled by a lack of social resources”.

On average, returns to education seem to be lower among Dalit men than among others. In fact, education appears to disadvantage Dalit men in rural areas. This anomaly perhaps reflects three things: first that all men with education in a rural, primarily agricultural context area penalized; second, that Dalit men feel these effects more if they have post-primary education; and third, that growth of jobs in rural areas has not kept pace with the increase in the supply of educated Dalit men. In urban areas, education increases the likelihood of participating in the labour force for all men but the effects among Dalit men are not statistically significant (Deshpande and Newman, 2007).

Despite localized changes, there have been modest changes for Dalits in the aggregate. The space of mobility has probably been limited due to the initial conditions for Dalits (for instance their lack of assets, poor access to markets and social networks). Yet the caste is far from the immutable frame that Weber (1958) seemed to suggest it was.

In the survey on the existing practices of caste based untouchability in Nepal and strategy campaign for its elimination, Bhattachan have qualitatively studied 104 household. He is able to establish the relationship between discrimination and upper caste and indigenous to the untouchables. But in his study he talks about the discrimination from other sources and hasn't talked about the exclusion due to the occupation or any internal issues contributing to it regarding traditional division of labour.

For the report for Save the Children US in (1994) carried out in 5 districts namely Kaski, Surkhet, Chitwan, Kailali and Jhapa, Mr. Sharma talks about the social, economic and health status of dalits in those districts but about Kami (Lohar) and factors of exclusion he hasn't talked about the traditional occupational issues.

Dr. Dahal too have studied about Kami community basically in far western region and precisely in Baitadi districts. Here he talks about how and in which way are they excluded, discriminated and shunned in the society. He is able to present the burning issues. But as far as traditional occupational point of view of exclusion is concerned, it has failed to get space in this study too. (Hierarchy, Social Structure: Case study of Baitadi District, Dahal, Dilli Raj- 1991)

In Demographic and Socio-Economic Survey of Dalits by NNDSWO, six districts are focused, namely Baitadi, Surkhet, Kapilvastu, Gulmi,

Mahottari and Saptari. Broadly the survey talks about the population, education, economic activities of dalits in this region. It basically focuses on the socio economic livelihood of the communities helping in identifying the exact size of the population and to help in the implementation of plans, projects and programmes by collecting reliable information. It has basically focused on the quantitative side of the coin. And though it talks about the economic aspect of the occupation of dalits even those with traditional occupation, the exclusion issue due to traditional occupation still remains unscratched. In ethnographic study done by NNDSWO on hill dalits, it has broadly visited the area of study of Kami population along with other dalits, it has thoroughly gone through history, descent and inheritance, population and distribution, physical feature, language, life cycles, etc but traditional occupation is spoken only as cultural inheritance and in history. It doesn't talk about economic status of dalit that too targeting the traditional occupation. (Demographic and Socio Economic Survey of Dalits- NNDSWO – 2006)

Human Society holds together this big mass of individuals each with distinctly apart individuality on common grounds of culture, nationality, as well as social solidarity. Being originated from the French word *société*, it indicates 'friendly association with others', thus highlighting on the common aspects of the individuals.

Social exclusion is a multidimensional process of progressive social rupture, detaching groups and individuals from social relation and institution and preventing them from full participation in the normal, normatively prescribed activities in the society where they live bringing about social alienation or disfranchisement of certain people within the



society. Being a multi-faceted problem, social exclusion has its roots from the components of the society itself and varies from place to place with only known counter-attack *social inclusion*. Social inclusion is the affirmative action, thus a strategy to combat social inclusion, but it is not making reparations or amends for past wrongs as in Affirmative Action. It is the coordinated response to the very complex system of problems that are known as social exclusion. The notion of social inclusion can vary according to the type of strategies organizations adopted.

The social discrimination of Kami (Lohar) due to traditional occupation has in a deeper sense operated as a factor for the social exclusion of the community. As all the previous studies have relevantly studied the other factors and situation this study will contribute to the other dimension to exclusion of the community, a reason laying within the community, a major contributor to the sanskritized categorization of division of labour-their traditional occupation.

Parimal (1989) has written about the base of exploitation to the lower caste people with the traditional occupation been followed by them, as “Jajmani” which is derived from the Vedic term “Yajman” term who is Vedic times conducted “Yajna” or fire sacrifice to appease the Gods. The term denotes a significant person and in the village context, a landowner. The people who rendered services to him, the priest, the carpenter, ironsmith, washer man, barber, potter, were collectively known as “Prajā”. Gradually, the upper castes such as Brahmins and Rajputs, remained as Jajmans. For their services rendered to the Yajmans. The Praja received payment in kind which provides economic security.

Whereas Rao (2001) stated the following reasons for the decline of the traditional occupation as, the ardent of industrialization almost put an end to the guild system and the traditional skills of Indian artisans, Indian cotton, silk and calicos could not be sold in England due to the competition from the factory made goods. The British tariff policy was also against the Indian interests. Indian markets became flooded with cheap British goods. Indian hand-made goods lost the markets in the competitive economic race. By 1880, the decline of handicraft was an accomplished fact. Many artisans had to find an alternative means of livelihood. They were forced to become agriculturalist or to sell their skills as labourers in the new industries, railway or mines started by the British Capital. Indian had been reduced to a colonial agrarian appendage of British. Not only in India, in other countries also wherever industrialism spread, there had traditional skills declined.

A micro study on “A Sociological Analysis of Dalits Occupational Caste Groups in the Hills of Nepal” was done by Chhetri (1999), which analyses the socio-economic prejudice of a caste society prevalent against the social/cultural tradition of occupational caste people responsible for a tendency among them to abandon their traditional occupation and performances of the three caste groups; Kami, Damai and Sarki. The study carried in 1993 and data were collected from five districts from eastern region, Chitwan from central and Kaski, Surkhet and Kailali from western, mid-western and far-western respectively, consisting 483 households with a population of 2930. The study finds that 23% Dalits were following occupation related to their caste and 77% engage in other occupations. The

highest frequency occurs in the “waged labour”, which is a major occupation for 38.34% of the total respondent. As caste bound occupation do not provide full time employment to the most of the Dalits people, they are bound to take other jobs. On the other hand, it is reported that if other skills are provided to them the majority is willing to switch off their traditional occupation. Such characteristics explicitly show that dalit occupational caste group in general is challenged by the economic imperatives. Factories have replaced their production at cheaper price because they produce in mass scale.

Dealing with the livelihood sufficiency of the caste-based occupation, the study reveals that 60% of the respondents are continuing and 40% has already abandoned their traditional skills. Among these continuing, only 24% has some sufficiency from their occupation and depends only practically on such skills. So that portion of people who can no longer live by their traditional occupation and who have not much land are obliged to look for jobs as agricultural workers. The study also makes a simple measurement of the land holding as a socio-economic basic of small farmers. It explores occupational caste group not only pose little, but also poor quality of the land.

In the research report Mr. Thapa (2059), has clearly mentioned that, very often the Kamis are badly treated by the society. He further says that though the law of 2020 BS declared the end of untouchable practice or punishable if untouchable practice is found in any group. But still the so called high caste Brahmins and Chhetris use to exploit or discriminate the

Kami groups even in the public place. They are still compelled to face the ill treatment of the Brahmins.

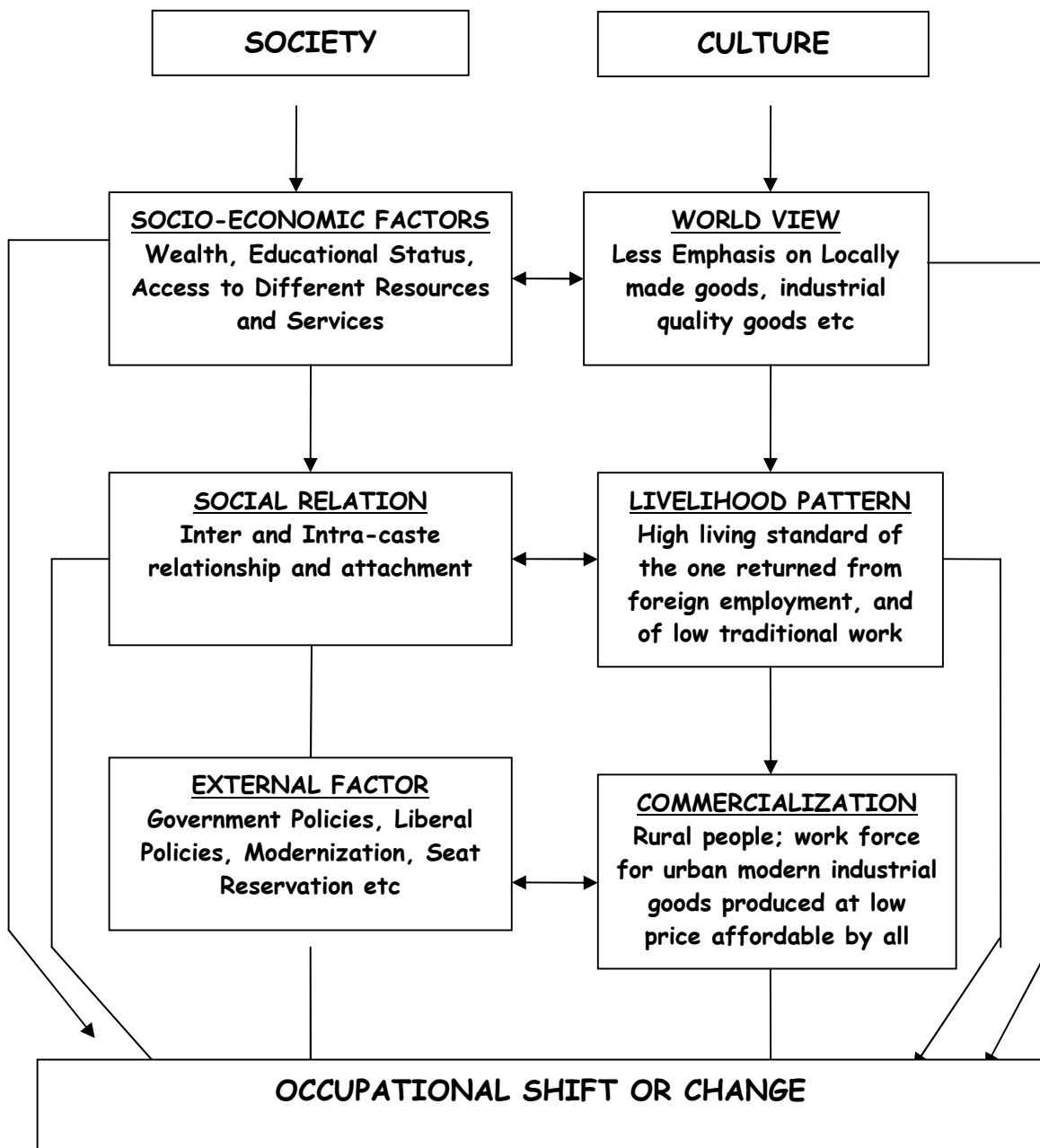
Most of the writer has stated that the Dalits are socially and economically exploited, but they fail to describe or the knowledge being lag to describe the changing pattern of occupation. So, in this study, researcher has tried to describe the factors that lead to change the traditional occupations of the backward group; the “Kamis” among the Dalits.

#### **2.4 Conceptual Framework Espoused in the Study**

A conceptual framework is used in research to outline possible courses of action or to present a preferred approach to an idea or thought. Conceptual framework is a type of intermediate theory that attempt to connect to all aspects of inquiry (e.g., problem definition, purpose, literature review, methodology, data collection and analysis).

The conceptual framework (Fig 2.1) explains occupational change among Blacksmiths of Batulechour, Pokhara Municipality. The occupational pattern adopted by the Kamis has been impacted by the various attributes that includes Socio-economic factors, social relation and external factors. They are being pushed also by culture which includes world view, livelihood pattern and commercialization.

**Figure 2.1: Conceptual Framework for Occupational Change among Blacksmiths of Batulechour, Pokhara**



While studying different sources, researcher had drawn the above shown conceptual framework. Here, researcher had drawn two different dimensional aspects for the shift from traditional occupation as society and culture, where one of the prominent factors for the change. Socio-economic factors and social relation are prime reason that drives the

occupational shift. Blacksmith community were badly cheated by government policy makers and different organizations concerned to them. All this societal behaviour brings the change to the traditional occupation.

Likewise, modern trend of culture is also found to be responsible to the shift of traditional occupation by the Blacksmiths. It is widely accepted fact that mechanization has penetrated each and every corner of the people life. The industrially manufactured goods are easily available in the market with minimum affordable price. So, popularity of traditionally manufactured goods is diminishing. The case base occupational groups were changing their traditional occupation and shifting to the new occupation for better earning.

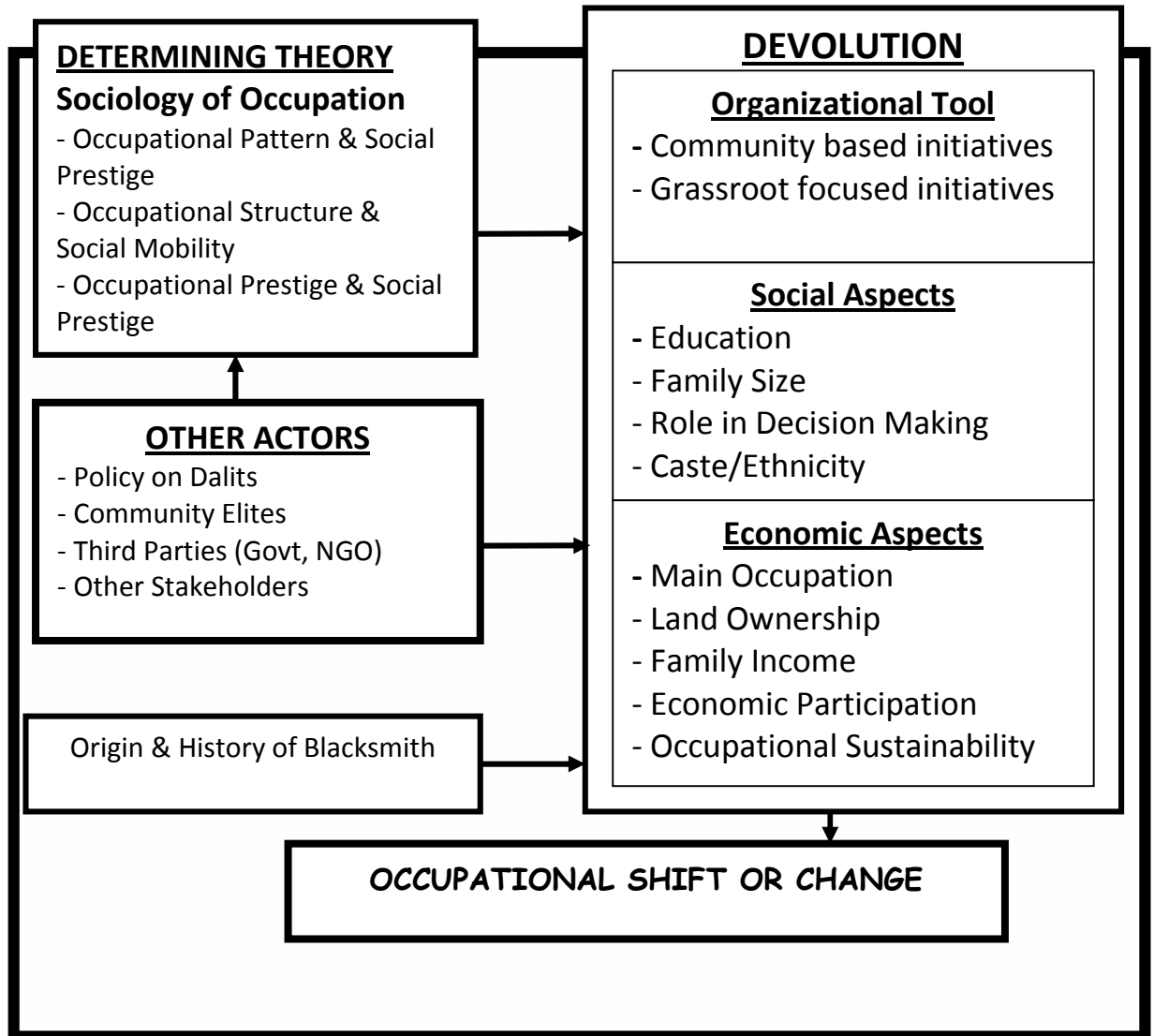
## **2.5 Theoretical Framework Adopted in the Study**

Theories are formulated to explain, predict, and understand phenomena and, in many cases, to challenge and extend existing knowledge, within the limits of the critical bounding assumptions. The theoretical framework is the structure that can hold or support a theory of a research study. The theoretical framework explains the relationship between various determining factors, relevant other actors, Dalit's participation in social and economic activities. The asset of theoretical framework lies at the core of the Dalits empowerment context. The framework was developed to enable information about people's assets to be presented visually, which are much important with the inter-relationships between the various aspects.

**Determining Theory:** Determining theories includes the theory used in the study i.e., Sociology of Occupation.

**Other Actors:** It includes the other actors of the society that are indirectly involved in the community which includes Dalits and their occupation. *Policy on Dalits* denotes the policies drawn by the national policy makers as it plays a vital role on every kind of development field. *Community Elites* includes all those privileged and influential group of people who control a disproportionate amount of wealth or political power, which enables them to enjoy superior intellectual, social, or economic status. *Third Parties* here mean government and various Non-Governmental Organizations (NGOs) who are involved with the Dalit's Development in various stages and phases. *Other Stakeholders* indicates organizations and companies that may be part of community for philanthropy.

**Fig 2.2: Theoretical framework espoused in the study**



## CHAPTER III

### RESEARCH METHODOLOGY

Research methodology is the way of collecting information for every research work. The tools and techniques of information which has been used for this study are mentioned below

#### 3.1 Research Design



A research design is concerned with turning a research question into a testing project. The research design has been considered a "blueprint" for research, dealing with at least four problems: what questions to study, what data are relevant, what data to collect, and how to analyze the results. This study mainly focuses on the changing occupational pattern among the Blacksmiths (Kami) in the ward number 16 of Pokhara Municipality, Kaski, Nepal. It tries to find out the changing occupation of Blacksmith (Kami) in the study area. For this purpose, descriptive cum exploratory research design have been followed which attempts to obtain a complete and accurate description of the complete situation. Economic, social and cultural impacts have been evaluated to fulfill the objectives of the study. This study is basically based on primary data. In order to collect primary information, the majority of findings for primary information have some questionnaires, interviews that have been taken of various sample groups.

### **3.2 Study Area and Rationale for Selection**

The study covers the areas of Batulechour, ward number 16 of Pokhara sub-metropolis of Kaski district under Gandaki zone. The research site was selected purposively. It is widely recognized fact that economic change can play decisive role to change the structure of a society or a group. Blacksmith (Kami), a major dalit group has no exception. Market economy has penetrated each and every corner of the society. This has brought up different level of social and economic change. In this process, the traditional occupations and the social relationships are changing rapidly. In this connection, it is very enviable to investigate the nature and pattern of such overwhelming change. Without understanding these changes it is not

viable to develop realistic framework that aims at main streaming and uplifting the Dalits population in Nepal.

The study site is city oriented area, and the Blacksmiths (Kami) are highly concentrated in this selected area. Most of them are employed abroad. The young generations of this group are detracting from their traditional occupation and more often are likely to go abroad for the foreign employment. Researcher has a personal experience through the observation for a decade; as the researcher is also residing in the study area as its permanent resident. This is very helpful to understand the social setting, ways of life and to have social contact.

### **3.3 The Universe and Sample**

By universe we here mean the Population. By population we mean any set of people from which the sample is selected and to which the study results will be generalized. Sample is a group of people drawn from a population. A research study is carried out on a sample from a population. The goal is to be able to find out true facts about the sample that will also be true of the population. The sample is described thoroughly in terms of clinical and demographic characteristics in the methods section of a research so that others can draw conclusions, apply the results, and compare one investigation with another. It is not the target population, but rather a group of individuals who are actually studied. This study applied a more holistic approach. For that the universe of this study site of Blacksmiths household build in Batulechour, is taken as a whole. The total population of this ward is 10,068 in 2496 households, among these 100 households are of

Blacksmiths. The study will be done within the 60 households only, giving 60% of the total households. From each household, head male has been taken as respondent and in the absence of head male, the head female has been chosen as the respondent.

### **3.4 Nature and Source of Data**

The collected and used data and information are both qualitative and quantitative and had been collected from both primary and secondary sources. Quantitative data was obtained from survey whereas qualitative data's through the field observation and key informants. The primary source was the field survey, which had been conducted by the researcher in order to generate and obtain primary data whereas many published and unpublished materials provided were the sources of secondary data.

#### **3.4.1 Primary Data Collection**

On the basis of research objectives, questions and the types of data required for the study, the following techniques were adopted to collect the primary data: .

**Household Enumeration:** At first, household enumeration was conducted. All the household were enlisted on the basis of house number given by the Pokhara Sub-Metropolis. Among them 50% households are selected randomly for the research

**Field Observation:** Frequent observations on Blacksmiths (Kami) were made in different time period during the field visit and field work. But, important observations were made during the political addresses by the

leaders if the people and the government policies for the foreign employment. Observation adopted was both structured as well as unstructured, but most structured observation was done to get more qualitative data.

**Schedule/Questionnaire for Personal Interview/Household Survey:** A set of questionnaire was used to interview the randomly selected households of the study area. The questionnaire included both open and close ended questions.

**Informal Discussion:** Informal discussion with key informants, cooperative members, government offices, field staffs and other concerned agencies were held during the survey.

**Focus Group Discussion (FGD):** For focus group discussion, a check list was prepared. The issues of the group discussion were the casual factor for the occupational change among the Blacksmiths (Kami) and the objectives of the study. Two FGDs were organized to get the views and opinion on various economic and non-economic activities from respondents as well as from non-respondents of the study area.

**Case Study:** Two separate case studies with the participant were carried out to know the major aspects of the changing occupational pattern and its impacts. It was carried out with the permission of the respondent and every ethical value were cared properly and mentioned. All the information which the participant agrees has been kept in the dissertation. To get special insights on certain aspects and to collect more important qualitative data, this case study has also triangulated the collective qualitative data.

### **3.4.2 Secondary Data Collection**

The secondary data and information had been collected through Reports and Records of the Pokhara Sub-Metropolis office, Reports/booklets published by the government offices, other published and unpublished sources, text and reference books, literature regarding Dalit's role and participation in economic and non-economic activities and online sources

### **3.5 Problem of the Field Work**

During the field work, researcher had to face a lot of problems. It was difficult for the researcher to meet the respondent in time and had to visit them frequently. Many had asked the question repeatedly by suspecting the researcher. Many a time, they asked the researcher the question that if he belong to a political party. The respondents were at times treated badly by people. It also became very difficult to collect the information in income they earn and the possession of assets. It was also very difficult to manage Focus Group Discussion session and to gather the participants.

### **3.6 Validity and Reliability**

The validity of the instrument was maintained by consulting the experts and concerned persons. Extra emphasis has been given to maintain the objective of the data and avoid data error by comparing them with different data collected from different sources. Likewise, reliability of the data has been ensured by careful planning of the questions in the interview schedule in the non sampled area after the necessary changes were been made in it.

### **3.7 Data Processing and Analysis**

A huge mass of data had been generated during the study period. To handle it conveniently the collected raw data were processed in a computer in the beginning by means of sorting, grouping, frequency distribution and tabulation presented in the forms of table, pie-chart and bar-diagrams etc. Both qualitative and quantitative data had been analyzed with appropriate statistical tools accordingly. In case of quantitative data; average, mean and percentage had been used. On the other hand, descriptive method of analysis had been applied for qualitative data.

## **CHAPTER IV**

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

#### **4.1 Location and Physical Feature**

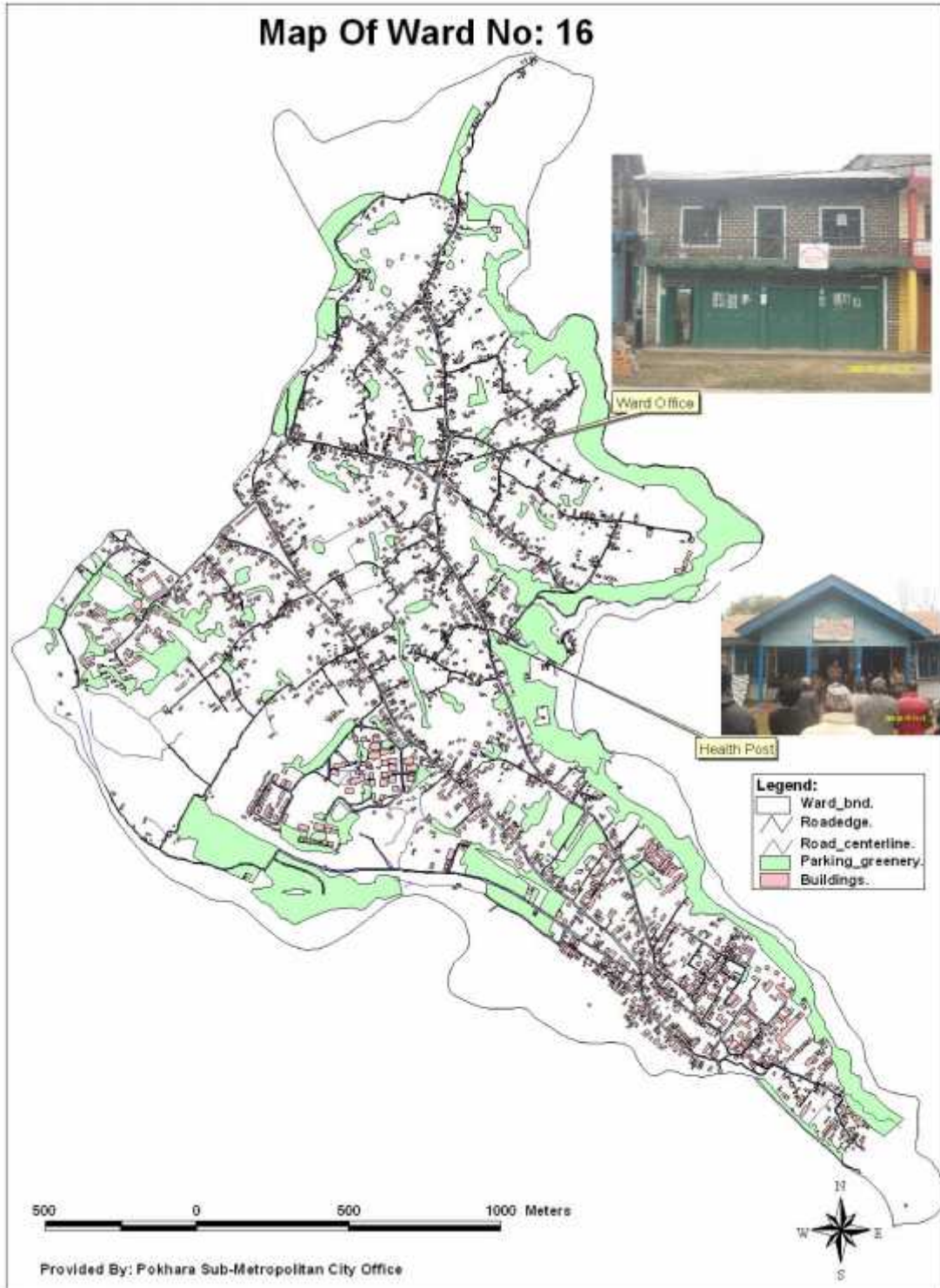
Kaski District, a part of Gandaki Zone, is one of the seventy-five districts of Nepal, a landlocked country of South Asia. The name is disambiguated from Kaskikot, the ancient Kaski Kingdom. The district, with Pokhara as its district headquarter, covers an area of 2,017 km<sup>2</sup> and had a population in 2001 of 380,527. The geographical locations of Kaski is 28° 16' 0" north to 83° 53' 0" east. Pokhara is also the regional headquarter for Western Development Region. The district covers parts of the Annapurna mountain range, and the picturesque scene of the mountains can be observed from most parts of the district. It is one of the best tourist destinations of Nepal. The centre of Nepal lies in this district. (Central Bureau of Statistics (CBS), Nepal: 2011). Out of 201700 Hectare land, 24.27% land is used for cultivation, 6.54% is main agricultural land, 37.31% is covered by forest, 11.87% meadow land, 10% covered by residence, 5.60% is covered by snow and 3.38% is other remaining land.

This district has 43 VDCs, 1 sub-metropolitan, 1 municipality, 13 Ilakas and 4 election areas. Pokhara, being district and zonal headquarter, is fledged with proper transportation and other basic facilities. Pokhara and connecting areas have good facilities but rest part of the district does not have same privilege. Remote and rural parts of Kaski district have hard life. The main habitants are Brahmins, Chhetris, Gurung, Kami, Magar, Newar, Damai, Sarki, Tamang, Gandharva etc. Main source of income are

agriculture, foreign employment, industries, trading and employment. Literacy rate is comparatively higher, migration rate is high due to population increase and agricultural production is decreasing every year. Economic growth is nominal and landslides and desertification is big concern. The main festivals are Dashain, Tihar, Mata Tirtha Aaunsi, Saune Sakranti, Maghe Sakranti, Sri Panchami, Krishna Janmashthimi, Teej, Lhosar, Tohte Parva, Gai Jatra, Fagu Purnima etc.

**Map of Ward Number 16, Pokhara, Kaski District (Study Area)**





Pokhara sub-metropolitan city is divided into 18 wards and is situated in the northwestern corner of the Pokhara Valley, which is a widening of the Seti Gandaki valley that lies in the midland region of the Himalayas. The Seti Gandaki is the main river flowing through the city. The Seti Gandaki

and its tributaries have created several gorges and canyons in and around the whole city which gives intriguingly long sections of terrace features to the city and surrounding areas. These long sections of terraces are interrupted by gorges which are hundreds of meters deep. The climate is sub-tropical; however, the elevation keeps temperatures moderate: summer temperatures average between 25 to 35 °C, in winter around - 2 to 15 °C. Pokhara and nearby areas receive a high amount of precipitation. Lumle, 25 miles from the Pokhara city center, receives the highest amount of rainfall (> 5600 mm/year or 222 inches/year) in the country. Snowfall is not observed in the valley, but surrounding hills experience occasional snowfall in the winter. Summers are humid and mild; most precipitation occurs during the monsoon season (July - September). Winter and spring skies are generally clear and sunny (Chris Taylor, 1999).

#### **4.1.1 Introduction of the Study Area: Batulechour**

The history of Pokhara city shows that proper settlement in Pokhara was initiated from Batulechour (presently ward number 16). The early settlers of this town are Thakuri, Brahmin, Chhetris and occupational caste group such as Kami, Sarki, Gaine, Newars etc. It was only after eradication of Malaria disease from the valley in mid 1960s and subsequent urbanization process such as development of transport, communication, health, education, trade, commerce, industries etc, gave rise to immigration of people from abroad which ultimately converted the homogeneous town into heterogeneous in nature. The people of Nepal are the outcome of successive wave of migration of Mongoloids and Caucasoid from the two major Asiatic civilizations. Therefore, the people of Batulechour represent both Mongolian and Aryan's stocks of minority. Approximately 95% of

their population has its origin in Hills; people of Terai and Himalayan are 3% and 2% respectively. The 1991 census has recognized 60 ethnic and caste groups. Out of these, 29 are from Hill, 29 from Terai and 2 from Mountain regions whereas the census of 2001 has recorded 70 diverse groups. Out of which, 27 are from Hill, 35 from Terai and 4 from Mountain and 4 from unidentified and mixed categories. However, this classification includes four religious groups' i.e. Chaurete, Marwari, Muslim and Sikh as well as Bengali linguistic group. People are of different religions beliefs, but they are mostly Hindus and Buddhists. A marginal number of people follow Christianity.

The religious secularism, tolerance and co-existence are the unique characteristics of cultural components of Batulechour. Nepali is the language of majority as well as its linguistic like: Newari, Gurung, Magar, Thakali, Gaijans etc are other local dialects of Batulechour, Brahmins form the majority group and it is followed by Gurung, Newar, Gaijans, Chettri, Kami, Thakali etc. are minority groups. There is a famous cave which is called Mahendra Gufa located in the north side of Batulechour. As being a famous place there are few schools like Bindyabasini Higher Secondary school and social organizations are also located here. Batulechour lies in 28° 14' 0" north latitude to 83° 59' 0" east latitude. Its geographical boundaries are: north-west surrounded by Bham and Bagar of Pokhara. Cultural cradle of Batulechour is the land of festivals with rich cultural heritage of people of Indo-Aryan as well as Mongoloid stocks. Now-a-days, some are seen following Christian religion and festivals. More than 90% cultural ceremonies and activities are of religious origin. Out of these Tihar, Mata Tirtha Aausi, Saune Sakranti, Maghe Sakranti, Sri Panchami, Krishna Janmastami, Teej, Lhosar, Tohte Parva, Gai Jatra, Fagu Purnima

etc. are religious festivals. During the celebration of Lhosar, cultural activities such as dancing and singing, repeating lores and legends are performed as ceremonial rites and rituals in Batulechour. These are the most fascinating cultural phenomena of the particular society. Apart from Hindu and Buddhist festivals, Christmas Day, Easter, Good Friday etc are also observed by minority Christian groups.

#### **4.1.2 Population Composition of Pokhara Sub-Metropolis**

The population composition of Pokhara Sub-Metropolis varies in different wards and caste/ethnic groups. The ward wise distribution of population by sex in Pokhara is given below in the Table 4.1 (including the study area):

**Table 4.1 Ward wise Population Distribution by Sex (2003)**

<b>Ward No.</b>	<b>Household</b>	<b>Female</b>	<b>Male</b>	<b>Total</b>
1	3168	5473	6464	12037
2	1146	2395	2464	4859
3	1739	3332	3630	6962
4	1425	2734	3254	5988
5	1615	3391	3438	6829
6	2604	4882	5781	10663
7	2044	3975	4266	8241
8	3864	7721	8391	16112
9	2787	5773	6338	12111
10	2936	6326	6107	12433
11	1776	3739	3669	7408

12	1769	3868	3501	7369
13	1460	3661	3078	6739
14	520	1160	1154	2314
15	2260	5216	4883	10099
<b>16</b>	<b>2496</b>	<b>4951</b>	<b>5117</b>	<b>10068</b>
17	2998	6363	6343	12706
18	698	1789	1585	3374
<b>Total</b>	<b>37305</b>	<b>76749</b>	<b>79563</b>	<b>156312</b>

**Source: Pokhara Sub-Metropolis Report, 2069/70BS**

The above table shows that ward number 16 which is our study area is highly populated ward of Pokhara, with female population of 4951 and male population of 5117. The total population of ward number 16 is 10068. The total number of households in the study area is 2496 (CBS, 2003).

#### **4.1.3 Population Composition by Caste and Ethnicity**

It was observed that people of different caste/ethnic groups have tendency to live in cluster in their community. The tables below shows that people from different groups were found to be living together in the study area. Dalits are considered as low caste and so-called untouchable community of Nepal by higher caste and is the victim of caste-based discrimination. Traditionally, Dalits have been inhumanely as untouchables, a category abolished by law in 1963 but still the practice exists in rural areas and in the study area too. Dalits frequently live in swamp of illiteracy,

exploitation, marginalization and absolute poverty and above all, caste based discrimination.

**Table 4.2 Population Composition by Caste and Ethnicity**

<b>Caste/Ethnic Group</b>	<b>Household</b>	<b>Total Population</b>	<b>Percent</b>
Brahmin	1289	5518	54.81
Chhetri	58	355	3.53
Gurung	770	2447	24.30
Newar	77	300	2.98
Sunar	27	107	1.06
Kami	100	569	5.65
Damai	30	292	2.90
Sarki	126	324	3.22
Other	32	156	1.55
<b>Total</b>	<b>2496</b>	<b>10068</b>	<b>100</b>

**Source: Ward Office Profile, Pokhara Sub-Metropolis Report, 2069/70BS**

Table 4.2 explains that the highest population of ward number 16 is of Brahmins (54.81%) and the second highest population is of Gurung (24.30%) followed by Kami (5.65%), Chhetri (3.53%), Sarki (3.22%), Newar (2.98%), Damai (2.90%), and Sunar (1.06%) respectively.

## 4.2 Language and Religion

The other ethnic groups such as Gurung and Newar living in Batulechour generally speak their mother tongue and speak Nepali language for communication process. But other caste people speak Nepali exclusively. However, Nepali is spoken for official use. Gurungs and Newars use their mother tongue only in their family or community. There is no facility for them to read and write in their mother tongue and the number of speakers of these languages seems to be decreasing slowly. Their mother tongues are confined to their family and community whereas Nepali language is spoken every where as national language. The blacksmiths (Kami) people in this study area speak Nepali language as they do not have their own mother tongue. In the study area, there are mainly two religious groups; one is Hindus and another is Buddhists. Brahmins, Chhetris, Newars and Dalits are Hindus and people of other ethnic groups are Buddhists. While very few people are Christians. The table below shows the distribution of population of ward number 16 based on religion

**Table 4.3: Distribution of Population on the basis of Religion**

<b>Religion</b>	<b>Population</b>	<b>Percentage</b>
Hinduism	8118	80.63
Buddhist	1893	18.80
Christian	57	0.57
<b>Total</b>	<b>10068</b>	<b>100</b>

Source: Ward Office Profile, Pokhara Sub-Metropolis Report, 2069/70BS

## 4.3 Social Ranking

*“The NDMM believes that religious conservatism is simply yathasthibadi, which is reality moves Dalits from one bad situation to a worst situation”.*

**Balaram Bishowkarma**

(Cited in the Nepal Dalit Social Movement, 2005)

The study site is dominated by the high caste people. Due to that most of the high post jobs were fully under the control of high caste groups. Dalit are considered a low caste and so-called untouchable community in Nepal by the higher caste, and is the victim of caste discrimination. These groups are under-privileged by different development interventions. Traditionally, these groups have been treated inhumanly as untouchables, a category abolished by the law in 1963 but it is still found in practice in the rural as well as in the semi urban areas, and in the study site too. Most of the respondents had reported that the caste based discrimination is mostly practiced by the women of high caste. The literate respondents also marked that a different fact, for the practice of the caste system government had made the provision of reservation to the Dalits which is another kind of showing the caste based discrimination or social ranking. They further reported that the government should provide an equal opportunity in every kind as like the high caste, only than it will be able to equalize the society. Some of them also had said that there should only be two castes as “Male” and “Female” in the society to end the caste based discrimination, otherwise it is not possible to end such social evil.

All these facts indicate a clear ranking or hierarchy in the society. Privileged groups are relatively enjoying the better socio-economic status. Similarly, there were belonging to higher caste group such as Brahmins



and Chhetris. Unprivileged are certainly the backward group, the Dalits. In the gender hierarchy, males are in higher position than that of the females.

#### 4.4 Education Status of the Respondents

Koirala (1996) very well discusses the education status of Dalits in Nepal. According to him “the Dalits in Nepal never had a written tradition”. In the past, the schooling system was based on the *Varnashram* model during Vedic and post Vedic period as well. There was deliberate denial of schooling to Sudras. Education helps to break the darkness of ignorance and brings the people into the light of right path. However due to the traditional perception in the society, most of the low caste people and the girls have been deprived of educational opportunity. The table 4.4 shows the education status of the respondents in the study site. Due to the social discrimination, the respondents were deprived from the access of the higher level of education. Only 11.6% of respondents obtained SLC and higher education; out of which 1.66% is female. 40% of respondents are illiterate and 35% were able to read and write.

**Table 4.4: Education Status of the Respondents**

<b>Education Level</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>	<b>Percentage</b>
Illiterate	11	13	24	40.00
Simple Literate	11	10	21	35.00
Lower Secondary	6	2	8	13.33
Secondary	3	1	4	6.67
Intermediate or Above	3	-	3	5.00

<b>Total</b>	<b>34</b>	<b>26</b>	<b>60</b>	<b>100</b>
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*Source: Field Survey, 2013*

Education of the Blacksmiths (Kami) had been limited unto class 8, i.e. 11.66% in which male occupies 8.33% and female occupies 3.33%. The percentage of the people having education of primary level or literate is found to be 35%. The analysis of above table shows that percentage of the Kami's education above SLC is very low. Only 7 of the respondents were found in the education level of SLC or above. Maximum level of the education of this group is limited to intermediate level. None of the respondents were found to have attained the bachelors' degree.

#### **4.5 Economic Structure**

Generally, the main source of economy in the present study area is agricultural activities. Most of the people of this area are small or moderate farmer. Here one notices the lack of industrial development. Thus, people have no other better alternatives. Rice, Maize, Millet, wheat, Barley, Potato etc are the main crops of this area. Similarly, fruits and vegetables are also produced in the massive rate to meet the requirement of the people of Pokhara city.

##### **4.5.1 Occupational Structure**

In Blacksmiths community, agriculture and caste based occupations were found as the main occupation up to few decades ago. From the third five years plan when the government had given special privileges to this

community for abroad employment, the occupational structure has been changed since then. This has been proved by the data collected from the field. Occupational distribution of the respondents is shown below:

**Table 4.5: Occupational Distribution of the Respondents**

<b>Occupation</b>	<b>Frequency</b>	<b>Percentage</b>
Agriculture	15	25.00
Labour	17	28.00
Foreign Employment	18	30.00
Traditional Occupation	3	5.00
Other	7	12.00
<b>Total</b>	<b>60</b>	<b>100.00</b>

*Source: Field Survey, 2013*

The table above clearly denies the statement of Adhikari (2006), who stated that, “*Dalit perform their caste base occupational work*”. The collected record states clearly that 5% of the respondents were employed in caste based occupation and the majority of the respondents have reported that the household head’s main occupation is foreign employment. In abroad, they performed as store keeper, driver, plumber etc. The percentage is followed by wage labour (28%) and agriculture (25%). The collected data clearly signifies that foreign employment is the main source of income for the Dalits.

#### **4.5.2 Land Holding Pattern of the Respondents**

As Nepal is a country of an overwhelmingly agricultural based economy, the primary source of economy of the people is land. Therefore, it is necessary to look at ownership of land to understand the extent of basic economy of Blacksmiths population. Respondents in the study area has possessed very small land holding. Most of them have a small plot of land which is only that plot where they have their present home. They own small plot of land which is a non-irrigated land and 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 at all. The land ownership pattern of the respondents is shown in the table 4.6.

**Table 4.6: Land Holding Pattern of the Study Population**

<b>Land Size (in Ropani)</b>	<b>Frequency</b>	<b>Percentage</b>
No Land at all	28	47.00
Less than 2 ropani	27	45.00
2-4 ropani	2	3.00
Above 4 ropani	3	5.00
<b>Total</b>	<b>60</b>	<b>100.00</b>

*Source: Field Survey, 2013*

Majority of the respondents hold very small piece of land. Due to this fact, they were compelled to move in order to seek an alternative job for the fulfillment of the family requirements. The young generations are fully detracting from the agricultural work.

### 4.5.3 Food Sufficiency

*“The Dalits do not have sufficient land to make ends meet. They don’t even have ownership of land they till or which they build their house. This land has either been claimed by somebody else or has never been entitled. A landlord can displace the tenants at his will or retain them under his control”.* – Ram Ganesh (cited in Society and Education, 2007, Vol-1)

The main crops grown in the study area are Paddy, Maize, Millet, Wheat, Barley, Potato etc in accordance with the land holding pattern, the case seem that the people suffer from food deficit. Only few families can meet food requirement around the year from their land and its yield. Few families have food sufficiency because the land is situated in the area where there is moderate irrigation facility and major crops in a year can be grown. The food situation in regards to sufficiency and deficiency was also surveyed on the basis of the knowledge of the respondents during the field work period and presented in table 4.7 below:

**Table 4.7: Food Sufficiency at Households by Month**

Sufficiency Months	Households	Percentage
No Land	28	47.00
Up to 3 Months	18	30.00
3-6 Months	11	18.00
6-9 Months	1	2.00
9 Months & Plus	2	3.00
<b>Total</b>	<b>60</b>	<b>100.00</b>

*Source: Field Survey, 2013*

As per the collected fact by the researcher from the field among the total 60 respondents who responded on food sufficiency issue, only 32 households respondents directly dealt with the case as 28 household does not have any land holding to depend on land for food sufficiency. After studying the figures of the table, it is obvious that only 2 (3%) household can meet their food requirement for more than 9 months from their own production. 1 (2%) household can meet for 6-9 months, followed by 11 (18%) can for 3-6 months and 18 (30%) can meet for just 3 months. Thus, we conclude that there is food deficit among the Blacksmiths (Kami).

## **4.6 Demographic Structure**

### **4.6.1 Family Size and Type**

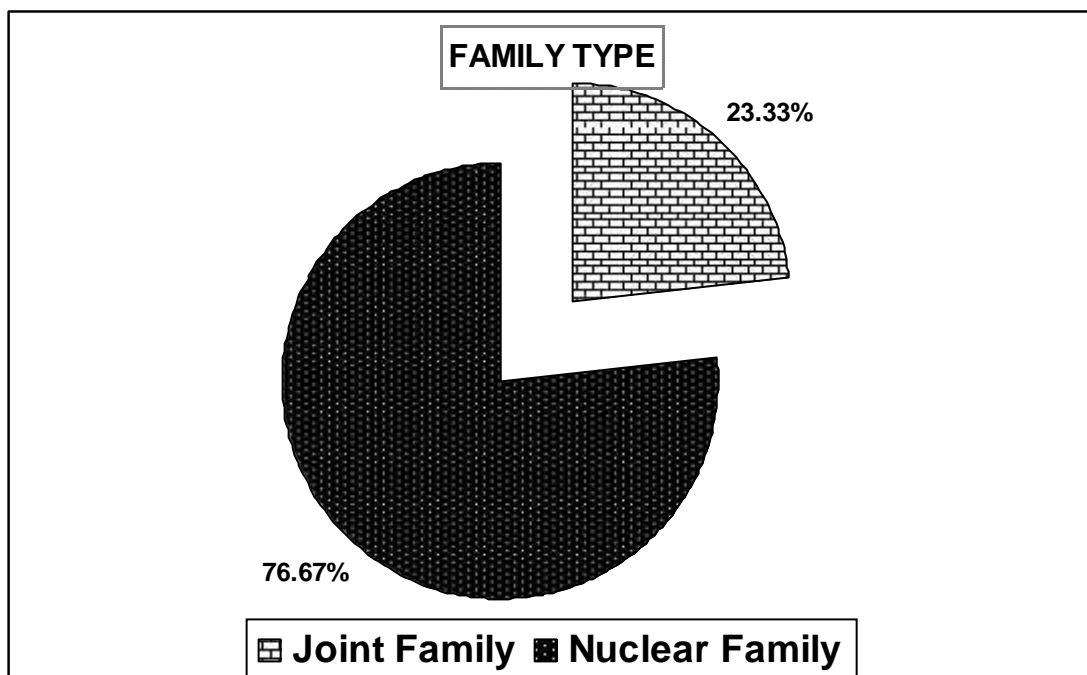
Family size is another important variable which effects the direction of mobility. It is also proposed to explore whether family size has nay association with occupational mobility rates. The specific questions raised for exploration are:

- ) What is the effect of family size on the occupational mobility of the Blacksmiths?
- ) Has it any bearing on gross as well as the upward occupational mobility rate?

Household size of the respondents ranged from a minimum 2 to a maximum of 11 members, the average being 5.5 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 has dealt with

only one time phase dimension namely, the intra-generation occupational mobility. Here it is expected that the lower the family size greater would be the intra-generation gross and also the upward occupational mobility. Though the family size is comparatively large, even then the types are found a bit different that can be seen from the given figure 4.1

**Figure 4.1: Types of Family of the Respondents**



*Source: Field Survey, 2013*

As the above figure clearly states that 76.67 % of the respondents have lived in nuclear family which numbers 46 whereas 23.33% of respondents live in the joint family which numbers 14. From the above fact, it can be stated that due to nuclear family the respondents bears a little idea concerning towards the traditional occupation. If they live in the joint family system, the children might have learnt the traditional skills from their grandfathers.

#### 4.6.2 Age and Sex Composition

The collected data speaks that majority of the respondents (58.33%) range between 34-64 years. The second is of the age group of 20-33 years i.e. (36.67%). The lowest percentage of the respondents was from the age group of 64 years and above i.e. 5%.

Among 32 male, 10 male (31.25%) belong to 20-33 years age group, 21 male (65.63%) belong to 34-64 years age group and 1 male (3.12%) belong to 64 years and above age group.

Among 28 female, 12 female (42.86%) belong to 20-33 years age group, 14 female (50%) belong to 34-64 years age group and 2 female (7.14%) belong to 64 years and above age group. The following table 4.6 shows age and sex composition of the respondents:

**Table 4.8: Age and Sex composition of the Respondents**

Age Group	No. of Respondents	Percentage	Male	Percentage	Female	Percentage
20-33	22	36.67	10	31.25	12	42.86
34-64	35	58.33	21	65.63	14	50.00
64 & Above	3	5.00	1	3.12	2	7.14
<b>Total</b>	<b>60</b>	<b>100.00</b>	<b>32</b>	<b>100.00</b>	<b>28</b>	<b>100.00</b>

*Source: Field Survey, 2013*



#### 4.7 Health and Sanitation

Health is one of the most important indicators of the development. Healthy person can command healthy society. The condition of Pokhara-16, Batulechour is satisfactory in the aspects of health and sanitation. There is concrete road around the area. Drainage is complete and well managed. The study area is surrounded by the various caste groups' people. One health centre and few medical halls are there. There is no difficulty in case of severe illness because near the main town, there are good medical facilities of Gandaki Regional Hospital. Manipal Teaching Hospital, Gandaki Medical College and various private hospitals and nursing homes.

Female child health volunteers are playing good role for promoting health of the community such as immunization, hygiene, sanitation, safe delivery, family planning etc. Therefore, health and sanitation is gradually improving in the study area. Number of households having different types of toilets in the study area can be showing in the following table 4.9:

**Table 4.9: Types of Toilet in Surveyed Household**

<b>Toilet Type</b>	<b>Household No.</b>	<b>Percentage</b>
Permanent	33	55.00
Temporary	27	45.00
Toilet Less	0	0
<b>Total</b>	<b>60</b>	<b>100.00</b>

*Source: Field Survey, 2013*

Some years ago, Blacksmiths (Kami) did not make toilets. They went at open field but now-a-days they started to make toilet and some educated persons are promoting to prepare it. The effect of migration, urbanization and sanskritization in the locality in the field of health and sanitation is gradually improving. They are culturally adapted day to day.

Toilet, well sanitation and cleanliness are the terms or necessities that indicate health condition of living area. Kami community started to make healthy environment in their area. The above table shows that at the study area there were 55 % respondents with permanent or modern toilets which numbers 33 and 45% respondents have temporary or simple toilets which numbers 27. No respondents were toilet less.

## **CHAPTER V**

### **DATA PRESENTATION AND ANALYSIS**

This chapter deals with the changing pattern of traditional occupation of the Blacksmiths (Kami) and subsequently the occupational preferences of these people. For the analysis, it includes the following heads of the traditional occupation of Blacksmiths; involvement in traditional occupation, reason for continuing traditional occupation and preferred occupation of the Blacksmiths.

Furthermore, discussion has been made about the factors responsible for “changing traditional occupation, and the preference of the new job by Blacksmiths (Kami)”. Likewise, study has been made about the traditional skills that are getting disappeared, and the cause for its disappearance. Similarly, the behaviour of the other caste towards the respondents’ occupation has also been studied, as well as the cause of the unpopularity of the traditional occupation has been presented.

At the end of this chapter, study has been done about the expectations of Blacksmiths (Kami) from the society and with the sate for the betterment of their social life and upliftment of their traditional skills. These were included in the following heads; as expectation from the society, expectations from the state and ways to uplift the Blacksmiths (Kami) traditional occupation. Views and experiences of the respondents about socio-cultural, economical and political practices and the patterns of changes and expectation have been presented in this segment.

## 5.1 Traditional Occupation of the Blacksmiths in Batulechour

Traditionally, the Blacksmiths of Batulechour were employed mostly in iron related work, which includes the manufacturing and repairing of the agricultural tools. In return, 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 work, copper work, gold work, wood work etc. The following table 5.1 demonstrates the clear picture of the traditional occupation of the respondents of Batulechour.

**Table 5.1: Knowledge of Traditional Occupation by the Respondents**

<b>Occupations</b>	<b>Frequency</b>	<b>Percentage</b>
Agricultural Work	3	5.00
Copper Work	1	1.67
Gold Work	7	11.66
Iron Work	45	75.00
Wood Work	3	5.00
Don't Know	1	1.67
<b>Total</b>	<b>60</b>	<b>100.00</b>

*Source: Field Survey, 2013*

As the table 5.1 clearly demonstrates 75% of the respondents reported iron related work as their traditional occupation. In this occupation, the involved population used to manufacture and repair agricultural tools. Similarly 11.66% of them reported gold related work, 5% each stated agricultural work and wood work respectively as their traditional occupation. It includes working in the agricultural field as “*Hali and Bause*” whereas 1.67% of the respondents had reported copper work as traditional occupation. Lastly, there are 1.67% of respondents who reported that they do not know about their traditional occupation, since none of their known ancestors had followed any static occupation.

## 5.2 Involvement in Traditional Occupations

Though the traditional occupation of the respondents is iron related work as well as gold, copper, wood and agricultural work. Even though due to gradual change in the socio-political scenario of the state and the advent of education has 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, it ranked low in the society. So, they started some new occupation. The given table 5.2 shows the number of respondents family members involved in the traditional occupation

**Table 5.2: Involvement in Traditional Occupation**

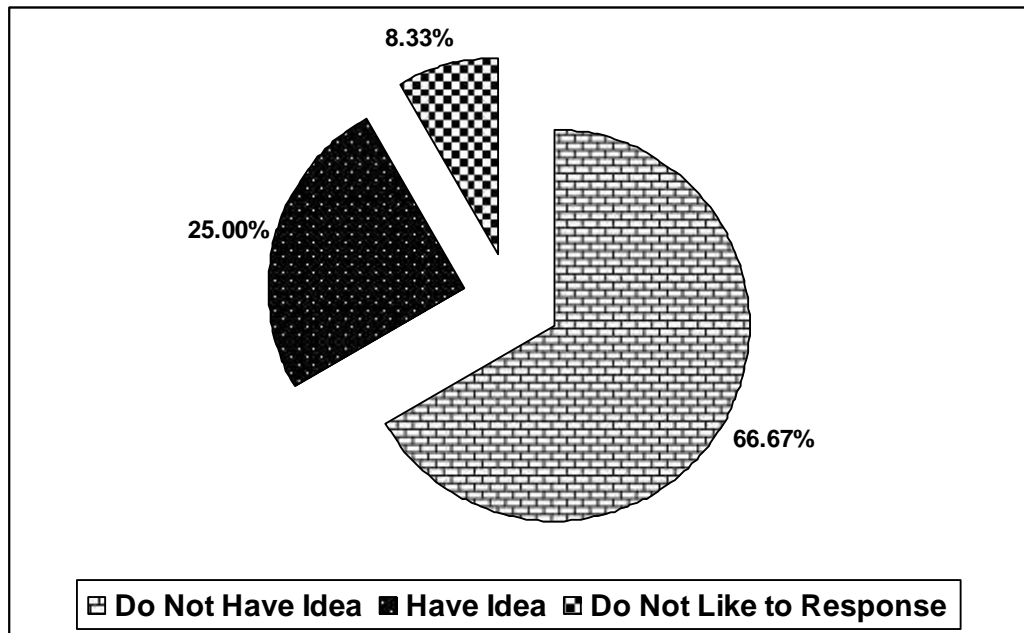
<b>Involved Members</b>	<b>Frequency</b>	<b>Percentage</b>
1 Person	8	13.34
2 Persons	3	5.00

3 and above	2	3.34
No one	47	78.33
<b>Total</b>	<b>60</b>	<b>100.00</b>

*Source: Field Survey, 2013*

The above table 5.2 clearly demonstrates that 78.33% of the respondents had reported that no one from their family is involved in the traditional occupation whereas only 13.34% of the respondents have reported that one of the family members is involved in the traditional occupation. Similarly, 5% of the respondents have reported that two of the members from the family were involved in traditional occupation. Just 3.34% of them have stated that more than 3 or more family members were involved in traditional occupation. If the trend goes on continuing on the same pattern then one say it will disappear from the society. Similarly, respondents were asked about the knowledge towards their traditional skills. They had reported the following facts shown on the figure 5.1

### **Figure 5.1: Knowledge of Traditional Occupation**



*Source: Field Survey, 2013*

The above figure shows that 66.67% of the respondents had reported that they do not know the traditional skills whereas 25% had reported that they knew the skills of their own caste based occupation. Similarly, 8.33% of the respondents had not liked to response to the question. From the above fact, we can assume that the majority of the people from this community liked to shift or already had left their traditional occupation. They also had reported that in the modern period one should adjust himself/herself with modern skills for survival. Even though 16% of the respondents had reported that they had learnt skill from their own father and 3.3% from their grandfather.

### **5.3 Reason for Continuing Traditional Occupation**

While in the field work, researcher had observed that the one who were following “traditional occupation”, Researcher noticed a fact that the larger family size and with low earning capacity people are basically found of

doing or continuing the traditional art. Despite this, the researcher had asked to the respondents about the view towards the reason for continuing the traditional occupation. The multiple responses have been received from the respondents and it had been shown in the given table 5.3:

**Table 5.3: Reason for Continuing Traditional Occupation**

(N=13)

<b>Reasons</b>	<b>Frequency</b>	<b>Percentage</b>
Good Income	2	4.17
It is quite easy to follow	3	6.25
To give continuity to tradition	15	31.25
Lack of alternative	7	14.58
For Self Dependency	21	43.75
<b>Total</b>	<b>48</b>	<b>100.00</b>

*Source: Field Survey, 2013*

The above table 5.3 is the responses of those who favour the continuation of traditional occupation. 43.75% of the respondents had reported that the continuation of own occupation will help for self-dependency and to the communal identity. Likewise, 31.25% of them had reported for the continuation of tradition and cultural norms. Despite the fact 14.58% of the respondents had reported that due to the lack of other means for the



survival. Similarly, 4.17% and 6.25% had reported reasons as good income and easy to follow respectively.



Sunaram BK is one among those who had adopted the traditional occupation as the main livelihood. He is 62 years old and a permanent resident of Batulechour-16, Pokhara. His wife name is Dhanmaya BK and she is 58 years old. He has 4 sons out of which 2 sons were employed in foreign employment and rest was waged

labour. He had reported that he is satisfied with the work adopted by him because he can meet the family requirement of three; his wife and a son. Rests of the sons were living in their own home.

He had 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 as agricultural tool repairer. He also said that he has no alternative of choosing the job because he does not possess skill on other occupation. He says that the organizations simply use their name to fulfill their needs; these so called organizations do not work for their better life and status in the society.

According to him, due to massive use of industrial goods by the people, the traditionally made goods are disappearing. He further says that the globalization also has made effect on the traditional occupation. The young people are copying the global patterns of living and the occupation 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.

Therefore, the collected fact and figures shows clearly that with the special incentives from the state they would life to glue to the traditional occupation.

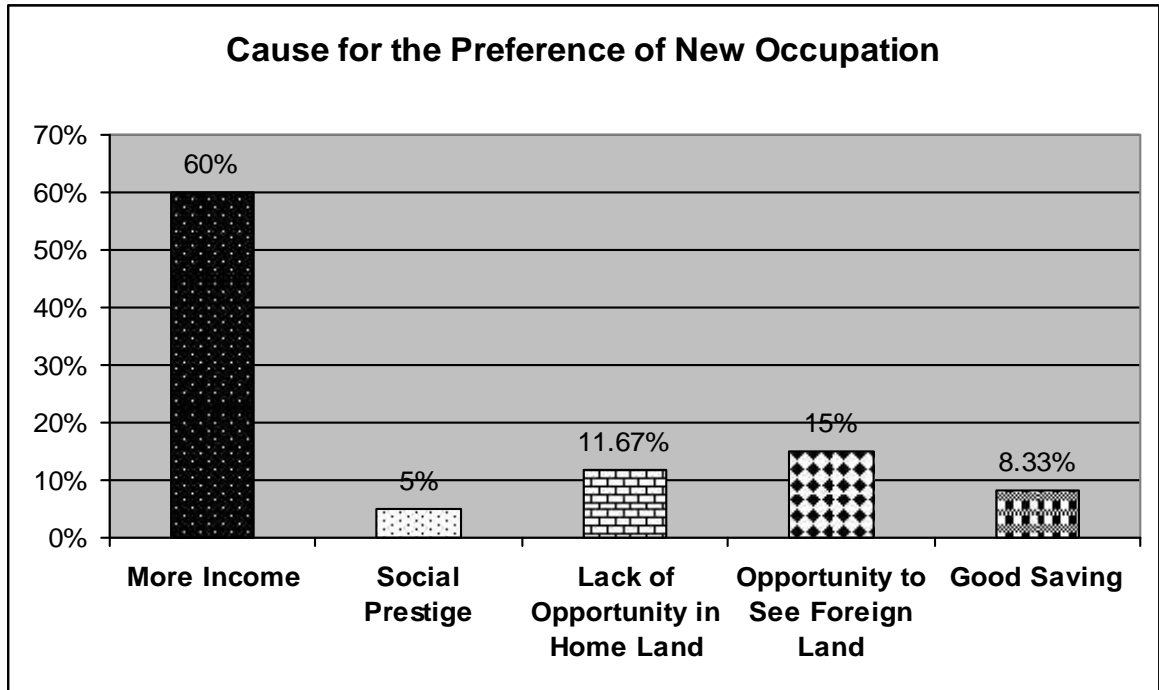
#### **5.4 Preferred Occupation and the Causes**

*“Professions traditionally adopted by the Dalits are looked down by others in the community. They are forced to take up certain new professions.”*

– Ram Ganesh (cited in Society and Education, 2007, Vol-1)

This study had shown that very few respondents were involved in traditional occupation. The young generations do not like to follow or to learn the traditional skills. The case is more found among the literate peoples who do not life to glue in the old traditional mode of production. That is why; they were more often likely to be mobile from their traditional occupation. When the researcher had interviewed the respondents, the following facts were discovered for the preference of new occupation. This has been shown in the figure 5.2:

**Figure 5.2: Cause for the Preference of New Occupation**



*Source: Field Survey, 2013*

As per the figure 5.2 it is very clear that 60% of the respondents prefer new occupation for the higher earning or more income. For which they are forced to go abroad and to work there. When they are asked by the researcher, “Why had you people chosen the foreign employment?” and the response shows that 11.67% of the respondents had marked that they had no job opportunities in the native homeland. Similarly, 15% of the respondents had reported that they can get an opportunity to see the foreign country. Out of total, 8.33% of the respondents reported the cause for opting for new occupation is having good saving as traditional occupation fails to provide them that and lastly, 5% respondents believe the main cause for change in new occupation is to get more social prestige in the society.

It is widely recognized fact that the traditional caste based occupation are in the declining trend. The younger generations slowly or rapidly shift to

new occupation. To measure the fact researcher had interviewed with the respondents about the intergenerational occupational mobility then the researcher had discovered the following facts, the facts collected are listed below in the table.

**Table 5.4: Adoption Trend of Traditional Occupation by the Generation**

<b>Adopted Generation</b>	<b>Frequency</b>	<b>Percentage</b>
Grandfather	25	41.67
Father	10	16.66
Themselves	3	5.00
Have No Idea	22	36.67
<b>Total</b>	<b>60</b>	<b>100.00</b>

*Source: Field Survey, 2013*

From the above table, we draw the fact that the trend of leaving the traditional occupation is very among this group. 41.67% of the respondents had reported that heir grandfather was involved in the traditional occupation. Whereas 16.66% of respondents had reported that their father had been involved in the caste based occupation. Similarly, just 5% respondents had reported that they are involved in their own traditional occupation. Remaining 36.67% of the respondents were neither involved in the traditional occupation nor do they have any idea about the involvement of their ancestor's traditional occupation. This inter-generational occupational mobility figure shows that the young generation people are gradually leaving their traditional occupation.

When it is found that the trend of occupational mobility is very high, the researcher had interviewed with the respondents about the new preferred occupation type. Then the following facts were discovered and the collected information is listed below in table 5.5:

**Table 5.5: Preferred New Occupation**

<b>Occupational Type</b>	<b>Frequency</b>	<b>Percentage</b>
Storekeeper Abroad	5	8.34
Cleaner Abroad	4	6.66
Heavy Truck Driver Abroad	4	6.66
Salesman Abroad	5	8.34
Factory Worker	15	25.00
Sepoy	5	8.34
Construction Worker	7	11.66
Own Business	3	5.00
Seasonal Agricultural Labour	12	20.00
<b>Total</b>	<b>60</b>	<b>100.00</b>

*Source: Field Survey, 2013*

When the researcher interviewed about the type of occupation, they preferred as new for them with the one who had that they are involved in other occupation besides than the traditional occupation of iron related work. The following information mentioned above has been recorded by the researcher. The respondents had reported they basically go to abroad as

a manpower storekeeper (8.34%), cleaner (6.66%), Heavy Truck Driver (6.66%) and salesman (8.34%). Joining the Army (25%) is very high among the respondents. Around 25% of respondents had reported that they love to work as factory worker and 11.66% respondents love to work as construction worker in daily paid basis whereas some of the respondents like to be involved in own new business (5%) like emporium, cosmetic shops etc. 8.34% respondents like to be Sepoy and 20% respondents prefers seasonal agricultural labour job as their preferred new occupation.

Therefore, the collected data demonstrates that the most of the Blacksmiths (Kami) liked to work in foreign country for better earning. These groups normally prefer the occupation that had higher social prestige, good earning, greater opportunities and equality in the society.

### **5.5 Factors for Adopting New Occupation**

The reported fact shows that the main traditional occupation of the Blacksmiths (Kami) of Batulechour is related to tools making and repair and the subsidiary occupation is iron and agricultural related work. Despite this fact, 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 foreign employment or the job helps them to earn more. Besides this gradually the groups were leaving the traditional occupation. To raise their social status as well as to make the coming generations future secured by earning more and with saving. Some of the important facts had been discovered by the researcher which was clearly shown through the different sub heads.

### **5.5.1 Socio-Economic Factors**

As Blacksmith groups were socially devalued people; their works were not counted as productive by the society. The most important base is that they cannot meet their family requirement by simply adopting the traditional mode of production as base for their living. 60.2% 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 high. So, they shifted for better earning.

### **5.5.2 External Factor**

Different amendments were made by the constitution in the course of time, and have guaranteed the equal right and opportunities to the people, but still marginalized groups like Kamis are lagging behind in using the facilities provided by the state. They are still not allowed or not given opportunities to use the public facilities. This had remained as one of the main factor 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 that fact they have 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.

### **5.5.3 World View as a Cause**



The respondents of the study had stated that now-a-days all the goods for any kind of use are being produced from the industry in low price which has even penetrated in the rural economy too. So the traditionally made goods were unable to compete with the modern industrial products and goods. That is why this group of people became compelled to shift to new occupation. They even say that it is not their wish rather it is their compulsion or the need of time. 11.2% of respondents reported that they lack opportunities in the native land or were unable to compete with the mechanized world.

#### **5.5.4 Livelihood Factor as a Cause**

It became the general trend that one who returned from abroad or involved in sumo (transport) business have higher standard of living and way of life. That has even tempted the people to move abroad for foreign employment. Among them, 5.2% of the total respondents had reported that they can make the better saving from the foreign employment. The respondents had stated that the foreign employed people used to state much about the comfort and the luxury life in the foreign country. That makes the people more attracted and tempted to go abroad to feel the new life. That had also remained as one of the main factor for the shift in the occupation.

#### **5.5.5 Commercialization**

Due to the traditionalism, the caste based occupation is getting low popularity among the Blacksmiths. 6.7% 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 in any business. 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 compared to the caste based 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 each and every corner of the rural life. That has lead to devaluation of the traditional manufactured goods. They believe 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 knowledge and skill towards their traditional occupation. This may be because of lack of interest towards it.

The miserable fact discovered by 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, we well as other caste people were also found of adopting the similar occupation that is also leading the disappearance of traditional occupation.

### **Case II: Involved in Non-Caste Based Occupation**

Bablu BK is 45 years old. His permanent address is Batulechour-16, Pokhara. He has passed SLC from the Bindyabasini Secondary school. He has been working and serving as Hawaldar in Indian Army. His wife's name is Bimla BK and they have one son and one daughter. Son named Sabir BK and daughter named



Shivani BK. Bablu states that he had got an opportunity to earn well, due to which his social status has become high or comparatively better than those of early childhood days. He says that even today we cannot deny that even the urban people still practice the caste discrimination. Especially to those who are employed in the caste based occupation. During in school life he has got less chance in very aspect of life in society. In campus level, he was free from such orthodox practice from the people. It was comparatively easier then those of young life span in area.

Due to the nature of his work, he frequently worked in different location and met different people. He feels normal and happy because he won't experience any kind of discrimination in the name of caste. But, the moment when he comes to Batulechour, he realized of being of low caste. Generally, they do not feel comfortable to stay with him. But it is not as hard as life that of past.

As per Bablu BK, some of the most important factor for the Dalits upliftment will be the better job opportunities to the Dalit 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 out going Dalits people must be stopped with special government incentives. Only then the development of the nation will be possible.

## **5.6 Traditional Skills that are Vanishing or Disappearing**

Despite the minority, some respondents have been involved in traditional occupation. They had reported that much of the traditional skill have been vanishing or are on the way to the total disappearance. The following fact can support with the collected data are listed below in following table:

**Table 5.6: Traditional Skills Getting Vanished**

<b>Skill that are Vanishing</b>	<b>Frequency</b>	<b>Percentage</b>
Making Agricultural tools & weapons	18	30.00
Ancient Art	11	18.33
Making Jewelry	2	3.33
Don't Know	29	48.34
<b>Total</b>	<b>60</b>	<b>100.00</b>

*Source: Field Survey, 2013*

The above table clearly shows that the traditional skill is getting disappearing and many respondents are quite unaware about the traditional skills. 18 (30%) of the respondents had reported that the skill of making agricultural tools and weapons are vanishing. That is because of the easy and cheap availability of the tools from the industries whereas the traditionally manufactured goods were comparatively higher in prices. So, the traditional workers had been providing low quality goods to sustain in the market. Similarly, 11 (18.33%) of the respondents reported that due to westernization, the ancient skills were devalued. So they were compelled to manufacture the goods based from the contemporary market. Due to which, wood working is completely on the way to lose its originality. Likewise 2 (3.33%) respondents reported that making jewelry and

ornaments skills are vanishing due to the fashionable demand of the market. Old ornaments like “Tilahari”, “Bulari” etc are getting vanished whereas 29 (48.34%) respondents remained silent on this issue because most of them had already left the traditional occupation by one or two generation earlier.

### **5.7 Cause for the Disappearance of the Traditional Occupation**

Human nature is very complex but one simple accepted fact of human nature is that everyone wants to be respected and recognized. No one would like to be treated as inferiors regardless of their age, sex, race, religion, caste etc. Proper recognition is seen to be prime cause of disappearance of the traditional occupation. The table 5.6 showed us that the traditional skills were getting disappeared, so the researcher interviewed the respondents about the cause for this. The reported responses are shown in table 5.7 below. The table below clearly shows that due to the lack of proper organization in relation to the preservation of the traditional occupation, it is gradually getting disappeared from the society. The growth of the industries and more use of industrial goods and their availability in low price are found to be prominent factor for the disappearance of traditional skills. Furthermore, the youth of this community no more wants to stick on the traditional occupation due to low earnings.

**Table 5.7: Reasons for Disappearance of Traditional Occupation**

<b>Reasons</b>	<b>Frequency</b>	<b>Percentage</b>
Other Castes are also following it	3	5.00

Carelessness	2	3.33
Don't Know	10	16.67
It is difficult to follow	4	6.66
Lack of resources	6	10.00
Low income and discrimination	15	25.00
Modernization & low income	10	16.67
More use of industrial goods	10	16.67
<b>TOTAL</b>	<b>60</b>	<b>100</b>

*Source: Field Survey, 2013*

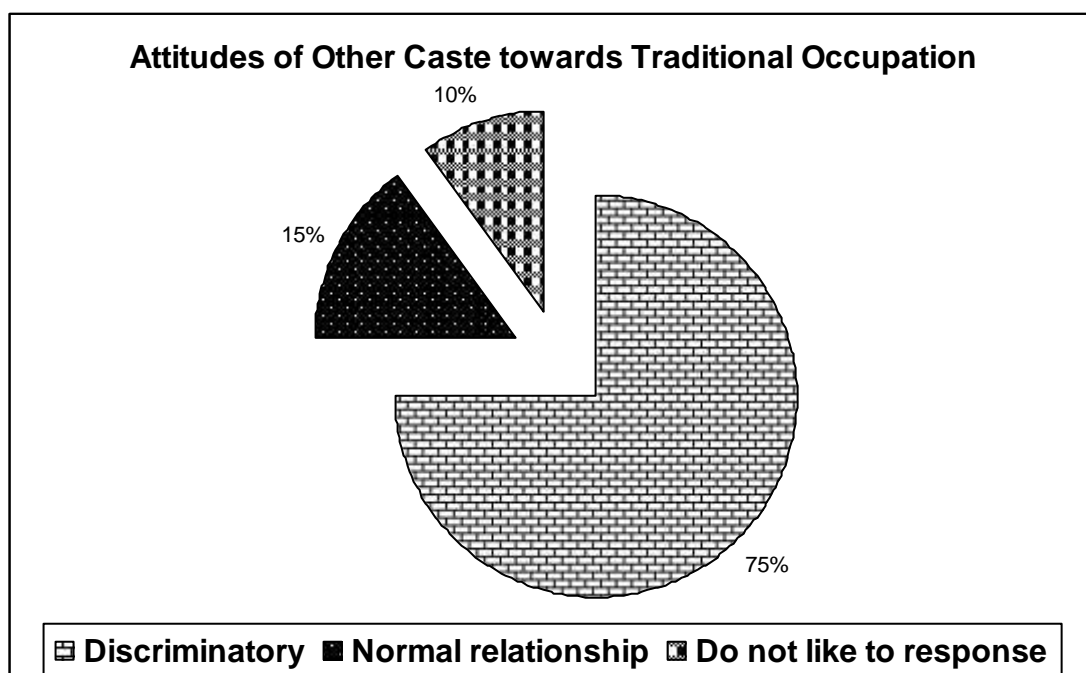
The above table 5.7 shows that 10 (16.67%) of the respondents had told the researcher that they had no idea behind the disappearance 6 (10%) respondents had reported that it is due to lack of resources that the traditional occupation is disappearing. Whereas 10 (16.67%) respondents reported that they cannot deny the influence of industrialization. This is helping produce goods at cheap prices. Similarly 10 (16.67%) respondents reported reason as modernization and low income. But most of the respondents reported that the main reason behind the disappearance was low income generation and social discrimination, it number 15 (25%). The 4 (6.66%) respondents reported that it is quite difficult to follow. Similarly, 3 (5%) respondents reported that now-a-days other caste people were also been involved in this occupation, they possess greater means. Lastly, just 2 (3.33%) respondents reported the cause as carelessness.

## 5.8 Behaviour of Other Caste towards the Respondents' Traditional Occupation

Nepalese laws have declared caste discrimination a social stigma but those who would implement those laws; police, administrators and judges practice caste discrimination and untouchability by themselves. Additionally, a deeply ingrained sense of inferiority within Dalits has been difficult to eradicate. Manu divided the work for Sudras as to engage in sanitation, physical labour and art that provided service to those in the other three Varnas. (Manu Smriti, 1/91).

Despite the new change in the society, the lower caste people are still suffering from the caste based discrimination. The fact can be gained from the figure below:

**Fig 5.3: Attitudes of Other Caste People towards Traditional Occupation**



*Source: Field Survey, 2013*

The above figure clearly shows that most of the respondents i.e. 45 (75%) still experience the caste based discrimination. They also reported that they were highly discriminated by the women of the high caste. Very often the male, due to the mass contact, experience the less discrimination. Whereas (9)15% respondents had mentioned that they experienced normal behaviours. They reported that the society have always shown normal attitude towards the occupational caste group. 6 (10%) respondents had not liked to response to the given context. Here, it is clearly noticed that Blacksmiths (Kami) have experienced caste based discrimination, while adopting traditional occupation. When asked why they did not raise voice against it. They simply reported that show could they do so. The other caste helps them to sustain their life, so they are left with no alternatives. This also seems that the traditional occupation helps the people, only for the subsistence basis with low earning.

Similarly, the researcher has asked to the respondents, who had adopted other occupation leaving their traditional occupation. Following facts were collected and those were enlisted in the given table 5.8 below:

**Table 5.8: Other's Behaviour towards Respondents' Present Occupation**

<b>Behaviour Pattern</b>	<b>Frequency</b>	<b>Percentage</b>
Respectful	3	5.00
Normal	20	33.33
Discriminatory	36	60.00
Not Responded	1	1.67



<b>Total</b>	<b>60</b>	<b>100.00</b>
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*Source: Field Survey, 2013*

Moreover, it was expected that the one who left their traditional occupation were satisfied with the new occupation. The one that were employed abroad had reported that they do not experience any kind of caste based discriminations. The arrival to the native place again makes them realize the caste based problem. They have regrettable feeling of being here. On the other hand, the one who were working in the native homeland bears caste discrimination. The table above demonstrates that 36 (60%) respondent's faces caste discrimination. Even today the working colleagues feel hesitant to together with Blacksmiths in any feast or festival. In the same way, 20 (33.33%) respondents had reported that the behavioral attitude of the other caste towards the new occupation is just normal. 3 (5%) respondents' reported respectful behaviour and 1 (1.67%) respondent did not respond on this matter.

## **5.9 Factors for Less Popularity of the Traditional Occupation**

Modernization and western system of education has great significance to every society. Most of the people want to come out from the traditionalism. They want to acquire all sorts of modern life. Traditional occupation among the Blacksmiths (Kami) has become less popular due to many reasons. The reasons have been summarized in the given table 6.4.

**Table 5.9: Reasons for Not Adopting Traditional Occupation**

<b>Reasons</b>	<b>Frequency</b>	<b>Percentage</b>
Low Income	26	43.34

Difficult and Troublesome	12	20.00
Lack of Resources	6	10.00
Lack of Interest	2	3.33
Lack of Knowledge and Skill	9	15.00
Low Social Status	3	5.00
Discriminatory Behaviour	2	3.33
<b>Total</b>	<b>60</b>	<b>100</b>

*Source: Field Survey, 2013*

With the help of the above table, we can discover that the traditional occupation is getting unpopular among the Blacksmiths of Batulechour: 26 (43.34%) respondent had reported that, one earns very less income from that. So low that sometimes they were unable to meet the basic needs of the family members. Likewise 12 (20%) respondents had marked that traditional occupation in difficult and troublesome from them. Whereas 9 (15%) respondents reported that they do not follow traditional occupation due to lack of knowledge and skills. The 6 (10%) respondents reported reason as lack of resources. The 2 (3.33%) respondents each reported reason as lack of interest and discriminatory behaviour in society respectively. The 3 (5%) respondents had reported that it marked to low social status.

All the above facts clearly show that there are numbers of factors behind the gradual decline of the traditional occupation. Most importantly the caste based discrimination still exists in the society. That makes youth to

be reluctant from their traditional occupation and search for new occupation which provides high social status and recognition. Besides this, the shifting of occupation is attributed to better earning and high living. 95% of them are attracted towards foreign employment as they have minimum chances to get better jobs in the country. Furthermore, lack of resources and lack of interest among youth leads to shifting the occupation.

Some of FGD participants strongly recommended that the open border and import of agricultural tools must be stopped, to promote and preserve traditional goods. The flow of cheap industrial goods had placed out traditional goods as they are unable to compete in price and quality. Some reported that high living standard of people living in their surrounding was also responsible for shift in occupation as people like to live as rich, which is not possible from their traditional low earning occupation.

To sum up, we conclude that the traditional occupation is getting less popular because of traditionalism in occupation. Low earning, lack of market, poor implementation of government policies etc being prime causes. Concerned agencies are highly required to bring some reformative programs and policies to bring up traditional occupation. In the same way, the youth of this group are not getting any support from the society and the state, so they plan for foreign employment in less salary. All this need acute solution as soon as possible.

#### **5.10. Expectations of Blacksmiths (Kami)**

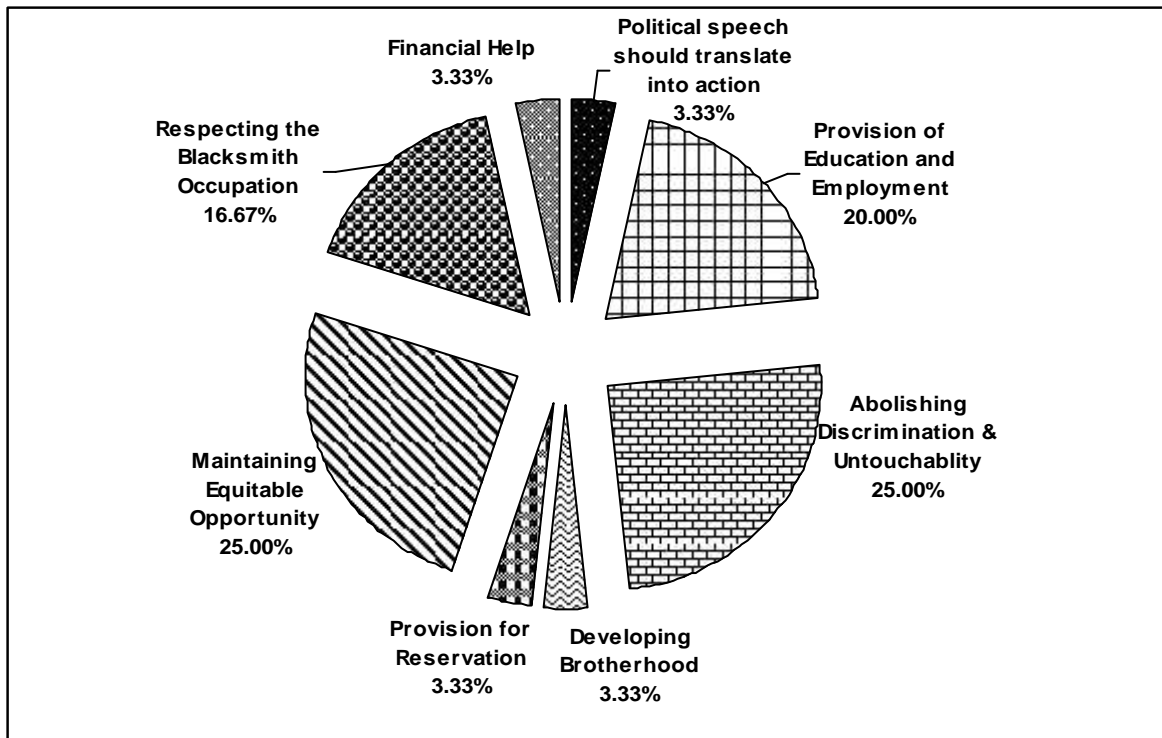
### **5.10.1 Expectation from the Society**

Padam Sing Bishowkarma (2002) stated that *“There should not be any confusion in defining Dalits. It is straightforward that Dalits are those who are religiously discarded, socially oppressed, economically exploited, politically suppressed, and educationally deprived. The movement of development should be from bottom for economic upliftment and from top for abolishing untouchability against Dalits.”*

The 1990 constitution has declared that no citizen of the country shall be discriminated against on the basis of caste in their use of public facilities (Kantipur, 28 April 2000). The Muluki Ain has also detailed punishment for the people who commit such crime. In reality, however, Dalits still cannot use public facilities with confidence and without fear if the consequences. Subsequently, caste discrimination practices still exist. The police force, administration, Hindu religious leader, political leaders and their worker, local representatives and people of Brahmanistic thinking have been actively keeping the tradition of caste discrimination alive.

Similarly, the respondents firstly used to ask the surname of the researcher. They feel hesitant to place their expectation from the society, which are under the control of the so called high caste people. Researcher convinced them that if the people express the real happening and the needs, then the concern authorities will talk to the mater and will bring some better program for them. After that they have reported their expectation from the society and which is presented in the figure below:

**Figure 5.4: Society’s Role for Uplifting the Blacksmiths (Kami)**



*Source: Field Survey, 2013*

The collected facts clearly resemble the real image of the social status of the research area, which is the Blacksmiths (Kami) of the area reported the experience of caste discrimination in different forms. The 25% of the respondents reported that due to the low caste, they get less job opportunities and other public facilities. They wanted to be free from all kind of casteism and racism. Then only all can contribute for the nation's upliftment. They had also reported that as a member of society they should also be provided equal chances as other so called high caste people.

Despite the existing law, 25% respondents reported that they still experience caste based discrimination. So the respondents had suggested that the society must be free from the feeling of casteism. And develop a brotherhood relationship among each other for the communal progress and mutual co operation for the national integrity.

Similarly, 16.67% respondents expressed that the member of the society must have respectable attitudes towards their traditional occupation so that they can work effectively and without fear. That will help to develop better specific skills to fulfill the social needs. Likewise, 20% respondents reported that there should be equal provision of education and employment to these groups as like other castes. Some of the respondents had reported that their children are not admitted to school as once admitted they notice that their children were not treated nicely. So, the respondents had strongly recommended for the society free from casteism. 3.33% respondents each spoke in favour of giving them financial help, political speech should translate into action, developing brotherhood and making provision for reservation for this group respectively.

#### **5.10.2 Expectation from the State**

The most important requirement of the time is to conduct a baseline survey with nationally representative sampled to identify the Blacksmith's problems and issues. Also, the national census all national and local level surveys and studies by government and non government levels are to be made mandatory to collect disaggregated information of Blacksmiths. So that further studies could be carried out in the different aspects of Blacksmiths.

The respondents had reported that they have great deal of expectation from the state, concerning their status and position in the society as well as to the gradual declining of the traditional occupation. The reported expectations have been summarized through the given table 5.10.

**Table 5.10: Role of the State for Uplifting the Blacksmiths (Kami)**

<b>Role of the State</b>	<b>Frequency</b>	<b>Percentage</b>
Provision of Education & Employment	11	18.33
Abolishing Discrimination & Untouchability	7	11.67
Equal Opportunity	7	11.67
Translating Speech into Action	12	20.00
Avoiding Unnecessary Politics in the name of Dalits	1	1.67
Safeguarding the Rights and Duties	7	11.66
Providing Financial Help	3	5.00
Provision for Reservation	12	20.00
<b>Total</b>	<b>60</b>	<b>100.00</b>

*Source: Field Survey, 2013*

The respondents had reported that serious constraints for the Blacksmiths empowerment are the prevailing caste based discrimination, which numbers 7 (11.67%). They told researcher that they were discriminated by the high caste and indigenous nationalities in many areas of their social, economical and political life. They further reported that they do not feel socially equal with these groups of people. 7 (11.67%) respondents told that up to today they had not courage to protest discriminatory behaviours and they reluctantly accept these as their fate. Therefore, the respondents

want that the state should be concerned to the issue for the upliftment of this group. They too are the citizen of the state, so it is the duty of the state to make some mandatory law to bring the society into equilibrium.

The 12 (20%) respondents blame the government is responsible for the caste based discrimination. The government political leader expresses lots of popular speeches for the upliftment of Dalits which do not turned into the action. It only remains in the speeches. Despite the government policies and programs on the Dalits upliftment over the years and proliferations of many NGOs and INGOs enhancing the quality of life of Dalits and their traditional occupation, the fact of Dalits has not improved much over the year. Respondents had further reported that up to today, the government policies and programs fall short and NGOs and INGOs are not very effective in improving the qualities of Dalits way of life in Nepal. Also the sound, strong and serious political commitment is very essential even today on the part of government for the Dalits upliftment.

In context of education 11 (18.33%) respondents reported that among the Blacksmiths, the low level of literacy rate and sharply declining education attainment in higher level. Especially the women had serious constraints in over all Blacksmiths empowerments. The reformations in the traditional socio-cultural setting are sought more with education and awareness. Moreover, the education among them has two dimensional effects; first change in attitude and behaviours within themselves and secondly, change in the inter community culture. They reported that policy interventions were required to elevate the educational status of Blacksmiths in Nepal.



When the respondents were been asked about the case of employment and reservation policies of the government. Researcher had discovered two dimensional replies as the educated people had reported that it is one of the policies of the government to subordinate this group in the name of backward groups. They expect the equal opportunities basis like other castes. To clear the caste discrimination illiterate respondents had reported that it is good policy of the government to uplift this group. Even though 12 (20%) respondents' state that the government needs to adopt the policy of reservation to uplift the status of Blacksmiths. For the similar case, Mr. Padma Lal Bishowkarma states that, "The provision of reservation is not clear. It should not only for economic upliftment but, also for social upliftment as well".

They further expect that government's foremost concern is to make job guarantee to these discriminated groups so that the status of all Dalits including Blacksmiths can be uplifted. They also reported again that the government should not be in any confusion while defining the Dalits. It is straight forward that Dalits are those who are religiously discarded, socially oppressed, economically exploited, politically suppressed and educationally deprived. So the movement of development should be from the bottom, for economic upliftment and from the top for abolishing untouchability against Dalits. Respondents had stressed that the government should invest to develop the traditional skills of Blacksmiths. The traditional skills should be modernized and there should not be government taxes levied on the industries and enterprises related to traditional skills of Blacksmiths. This will help to safeguard their skills.

At the end, we can conclude that there is a need of campaign against untouchability practices and it must be carried out through a partnership between Blacksmiths and non-dalits. A collective forum of Blacksmiths (Kami) and Non-Dalits against untouchability and discrimination should be formed. Similarly, they must develop their bargaining powers in terms of demanding what they have been promised by the concerned agencies and the government. These events are just a few among the many that have come into public. The government administration and political parties have not sufficiently directed their attention to these issues. That needs acute solution.

## CHAPTER VI

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

In this chapter, the summary of the findings generated from the data analysis and interpretation, conclusion and recommendation have been included in the best possible manner in respect to my level of knowledge and comprehension.

#### 6.1 Summary

This study has centrally focused on the changing occupation pattern among the Blacksmiths (Kami) of Batulechour-16, Pokhara, Kaski. This study has the general objective of studying the patterns of occupational shift among the Blacksmiths (Kami) in Batulechour-16, Pokhara, while following are the specific objectives:

- ) To access the changing pattern and occupational preferences of the Kamis.
- ) To assess the factors that fostered shift in their occupation.
- ) To find the Dalit's expectation from the society and the state.
- ) To understand the socio economic profile of the Blacksmith.

Basically, this is an academic study but it has yield important information which can be very fruitful in formulating various policies regarding the changing occupation pattern of Blacksmiths (Kami). The study has mainly focused on the cause and the factors lay behind the shift of occupation. The

Blacksmiths traditional occupation is an economic activity. This study is primarily a case study one. 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 given due focus. Similarly, the expectation of the Blacksmiths from the society and the state has been also focused. During the study, the literatures on work, occupation and Dalit studies has been reviewed along with Dalit studies in Nepal. Likewise, literature on Blacksmiths occupation in Nepal and the cause for change also have been reviewed.

Due to the limited resources such as budget, time, human power etc all Dalits of the study area were unable to include in the study. Besides this, the universe is of small population size. Since this group is reflecting more shifts from traditional occupation, very few are found of involved in their traditional occupation. So, the household of the Blacksmiths (Kami) built in Batulechour, Pokhara-16 has been the universe of this study. This is an exploratory as well as descriptive study so it has followed both of these two types of research designs. The households built in the Batulechour have taken as universe and had made included in the study. The total population frame was 60 households for the reliability of the data. For the purpose of the study observation, interview schedule, focus group discussion and two of the case studies were adopted as data collecting technique to collect qualitative and quantitative data. Thus, the data collected for this study is dominantly primary. When needed, some of the important secondary data have also been incorporated. The above mentioned data collecting tools were devised very carefully in order to ensure their validity.

For this purpose, the interview schedule prepared was firstly pre-tested and the results from this were used to refine the question in the interview schedule. Both structured and unstructured observations were made from time to time while in the field work process. Case studies and focused group discussion which were primary unstructured one also conducted. Observations, Focused Group Discussion (FGD) and case study have yielded qualitative data, while interview schedule has yielded both types of data. The FGD participants were the representative of Blacksmiths and the personal that have long experience of the work has been provided by Blacksmiths to them and learned man. The collected data have been analyzed by using computer program SPSS while qualitative data have been arranged manually and analyzed descriptively. Results of qualitative data analysis have been shown by using tables, charts and diagrams.

As Blacksmiths, a major occupational caste bears very important place in the society, they perform work to the so called upper caste people and manufacturing and repairing of the agricultural tools as well. They work as *Hali* and *Bause* in the field and that has 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 Blacksmiths are leaving their traditional occupation and adopting new job. 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 behavioural attitude of the society are found to be main factor for the shift

from the traditional occupation. Besides the fact the low income generation is also the base for shifting of occupation.

### **Major Findings**

During the study, it has been explored and explained the importance of occupational caste to Nepalese society as well as various discoveries were been made. The major of such discoveries are listed below:

- ) The major source of livelihood among the Blacksmiths of Batulechour-16, Pokhara are foreign employment and waged labour, which is reported 30% and 28% of the respondents.
- ) Very few respondents in the study area are found to be following traditional occupation, which stands mere 5%.
- ) The one who were following traditional occupation knew the skills of the traditional art, which they had learned either from father or grandfather at the age below 16 years.
- ) Blacksmiths (Kami) are found to be bound with the social customs, so, for young generation of this group likes to go abroad for freedom and for better earning.
- ) 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 mechanism from the concerned agencies are also found to be the main factor for the unpopularity of the Blacksmiths (Kami) traditional occupation.

- ) Society is not only cause of decreasing the importance of traditional occupation of Blacksmiths, but also the policies of the government is equally responsible for the disappearance of traditional art.
- ) The study area still experiences the caste based discrimination. The data reported that 75% of the respondents expresses that the discrimination in the society is found in the different ways.
- ) Out of total, 95% of the respondents were satisfied by the present or the current new adopted occupation. Because they experience less problem of caste based discrimination.
- ) Out of total, 90% of them want their coming generation to go abroad for better earning, as well as to raise the social status.
- ) The parents had less attention towards the education of their children. Due to which the education level above intermediate level is mere 3 in number and 5 in percent.
- ) Mechanization and industrialization has penetrated the every corner of the society. This has made the availability of the required goods in low price. Whereas the traditional foods of Blacksmiths (Kami) have to struggle a lot for its existence and it lack market.
- ) Even the Blacksmiths (Kami) feels traditional occupation as troublesome and difficult to follow and they are shifting to new ones.
- ) Average family size of the respondents is 5.5 which is comparatively larger, so they experiences greater poverty.

- ) From the traditional occupation, they earn very less and are unable to sustain their family. So, they are compelled to seek new job.
- ) The education significantly affects inter and intra-generational, gross as well as the upward occupational mobility. Similarly, there is great relationship between the level of education and the level of educational aspiration of the respondents for themselves and for their children. Likewise, there are undeniable significances between the level of occupational prestige and the level of occupational aspiration.

### **Finding revealed by the Case Studies (Case I and II)**

The reasons for continuing traditional occupation (Case I) were as follows:

- ) Poverty
- ) Compulsion to feed the family members.
- ) No other alternatives since one lacks skill in other work and
- ) Prefer to continue to go ahead with same job if the government helps to mechanize the traditional works.

The reasons for the preference of new occupation (Case II) were as follows:

- ) Lack of market facilities for the traditional goods.
- ) Caste based discrimination as customary practices.
- ) Low income of the parents.
- ) Higher and secure future earning abroad.



- ) Hard and rough time with traditionalism in the caste based occupation.

## **6.2 Conclusion**

The findings and conclusions drawn from the analysis and interpretation of primary data collected through field study are presented orderly here after.

The study found:

- ) The income presently earned by the respondents performing different occupation besides the traditional one is an undeniable significant component of the study area economy.
- ) Majority of the household of the 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 no complete food security in the sense of access to the nutritious food and their living standard is also low.
- ) Traditional occupation alone cannot meet the modern requirements. Traditional and ancient skills for the work are 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 occupations. This had also remained a source of subordination to the Dalits.

- ) Different social practices, rough and hard work, low income earning and low social prestige had forced the Blacksmiths (Kami) to seek a new means of livelihood.
- ) The non-caste based occupation helps Blacksmiths (Kami) to be free from the caste based discrimination and the case of low earning.
- ) New adopted occupation has been an important economic option to maintain sustenance which has to raise the standard of living of the respondents as well as it contributes to fulfill immediate needs and family requirement.
- ) Adoption of a new occupation has contributed to increase the access to other livelihood assets. In this respect, the respondents of the study site also are socialized to be familiar with the adoption of new occupation leaving the traditional one.
- ) Adoption of changing occupational pattern has been a survival strategy among the Blacksmiths (Kami) of the study area i.e., Batulechour.
- ) The relationship of changing occupational patterns is also examined with reference to several aspects of opportunity structures like education, occupational prestige and size of the family
- ) 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.
- ) The level of educational attainment has a positive association with educational aspiration of the respondents for themselves as well as 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. It 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 based occupation is up to great extent responsible for the reluctance of traditional occupation adoption.
- ) The mechanization has replaced the traditional arts and skills. So it is clearly seen that some important policies for the modernization of Blacksmiths (Kami) skills and traditional occupation is very essential.

### **6.3 Recommendations**

After this study, the researcher has made following recommendations:

- ) The serious constrain for the Blacksmiths (Kami) in the prevailing caste based discrimination, is ranking them to a low grade in the society. Where they work more for the society but the work are not counted as productive and are devalued by the society. So the program, seminar or training must be given to emphasize the traditional work of the Blacksmiths (Kami).
- ) Due to traditionalism, the occupation is getting less popular within Blacksmiths (Kami). So the concerned agencies must focus their

special interest towards the burning issued. As Blacksmiths (Kami) have little land and they are the least educated people, modernization of their traditional skill is the single alternatives for strengthening their economy in coming days.

- ) Education is the transformation of development which gives sustainability of every aspect. So, illiteracy within Blacksmiths (Kami) must be ended through active education system by the trained teacher.
- ) The reservation policies should not be only for economic upliftment, but it must be for social upliftment too.
- ) Despite the fact that the government policies fall short over the years to uplift the Blacksmiths (Kami) occupation, some hard effective programs must be formulated to preserve and promote the traditional occupation of the Blacksmiths (Kami).
- ) All the upliftment plans, policies and programs should be from the bottom for the socio-economic upliftment and from the top for the abolishment of untouchability against Blacksmiths (Kami). There should be strong provision of penalty and punishment for those who are guilty of discrimination and untouchability against them.
- ) The new constitution must guarantee Dalits access to employment of their choice and priority in the economic sector, including practice of affirmative action.
- ) Recognizing the difficulties faced by Dalits in the education system, the age limit for Dalits should be fives years higher than for other

candidates applying for positions in both the public and the private sectors.

- ) The Constituent Assembly must ensure that Dalits are represented properly and consulted during the crafting of the new constitution.

The Blacksmiths (Kami) problem along with the entire Dalit problem cannot be solved overnight. Its solution requires a combination of action on the part of the Dalit communities, the government, and the political parties. The Dalit issue should now be treated as political issues that deserve the attention of government bureaucrats and politicians. Laws against the discrimination of the Dalits should be properly enforced, and government programs for uplifting the economic and social status of the Dalits should be fully implemented.

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- a. Joint [ ]                      b. Nuclear [ ]
- c. Other [ ]                      d. Other specify [ ]

11) Ownership of house

- a. Own house [ ]                      b. Living under others [ ]
- c. Rented house [ ]                      d. Other [ ]

12) Type of house

- a. Cemented Permanent [ ]                      b. Temporary [ ]
- c. Mud [ ]                      c. Other [ ]

13) What you wish your children to do in future?

- a. Job/service [ ]                      b. Business [ ]
- c. Traditional Occupation [ ]                      d. Foreign employment [ ]
- e. Join Army [ ]

14) How much is your family income per month?

- a. 8000-15000 [ ]                      b. 15000-25000 [ ]
- c. 25000-35000 [ ]                      d. 35000-55000 [ ]

15) What is the main source of income?

- a. Farming [ ]                      b. Job/ service [ ]                      c. Foreign employment [ ]

16) Are you the real inhabitant of this place or migrated from other place?

- a. Inhabitant [ ]                      b. Migrated from other place [ ]

16 a) If yes, from where you been migrated?

.....

16 b) What fostered you to migrate from there?

.....

17) Do you your traditional occupation i.e. Ironwork (Blacksmith)?

a. Yes [ ]                      b. No [ ]

18) What do you think about your traditional occupation?

a. Good [ ]                      b. Bad [ ]                      c. No response [ ]

19) Are you following your traditional occupation?

a. Yes [ ]                      b. No [ ]

19 a) Is yes, what are the reason for continuing traditional occupation?

- a. Good Income                      b. It is quite easy to follow
- c. Lack of alternative                      d. For self dependency
- e. To give continuity to tradition

19 b) If no, why do are not continuing own traditional occupation, what are the reasons?

- a.
- b.
- c.
- d.

20) What was the occupation of your past generation?

- a. Your father's (.....)
- b. Your grandfather's (.....)

- 21) Which occupation is mostly preferred by the young generation?  
 .....
- 22) What kind of toilet do you have your family?  
 a. Permanent [ ]      b. Temporary [ ]      c. Non [ ]
- 23) Does your caste follow early marriage system?  
 a. Yes [ ]      b. No [ ]
- 24) Who will choose the boy and girl for marriage in your family?  
 a. Parent [ ]    b. Themselves [ ]    c. Others [ ]
- 25) How is the behavior of upper caste over you?  
 a. Good [ ]      b. Not good [ ]      c. Equal [ ]
- 26) Are you following your traditional occupation?  
 a. Yes [ ]      b. No [ ]
- 27) What sort of Knowledge do you have about of Traditional Occupation?  
 a. Agricultural Work      b. Copper Work      c. Gold Work  
 d. Iron Work      e. Wood Work      f. Don't know
- 28) How many members of your family are involved in traditional occupation?  
 a. 1 Person      b. 2 Persons      c. 3 Persons      d. No one
- 29) Do you have any knowledge of traditional occupation?  
 a. Do not have Idea  
 b. Have Idea  
 c. Do not like to response
- 30) What is the cause for the preference of new occupation?

- a. More Income
- b. Social Prestige
- c. Lack of opportunity in Home Land
- d. Good Saving
- e. Opportunity to see foreign land

31) What is the Preferred New Occupation?

- a. Storekeeper Abroad
- b. Cleaner Abroad
- c. Heavy Truck Driver Abroad
- d. Salesman Abroad
- e. Factory Worker
- f. Sepoy
- g. Construction Worker
- h. Own Business
- i. Seasonal Agricultural Labour

32) What are the main factors for adopting new occupation?

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33) What was the Adoption Trend of Traditional Occupation by the Generation?

- a. Grandfather
- b. Father
- c. Self
- e. Have no idea

34) According to you, which Traditional Skills that are vanishing or disappearing?

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35) What are the main causes for the Disappearance of the Traditional Occupation?

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36) What sort of behaviour of other caste you notice towards your traditional occupation?

- a. Discriminatory
- b. Normal Relationship
- c. Do not like to Response

37) What is other's behaviour you notice towards your present occupation which you took by leaving you traditional occupation?

- a. Respectful
- b. Normal
- c. Discriminatory
- d. Do not like to response

38) What reasons you see as reason for not adopting traditional occupation?

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39) What do you think is Society's Role should be for uplifting the Blacksmiths?

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40) What should be the role of the state for uplifting the blacksmiths?

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**THANK YOU**

## **Appendix 2- Check List of Focus Group Discussion**

1. What is the situation of Dalit in Nepal?
2. What is the situation of Dalit's traditional occupation?
3. Condition of Blacksmiths (Kami) in the access towards local natural resources
4. Behavioural attitude of the other caste people towards the Blacksmith's traditional occupation.
5. Is the traditional occupation getting change in the way it has performed by the ancestors?
6. What are the skills that are changed?
7. Have the Blacksmith (Kami) people shifted to other occupation?
8. What are the causes for the change of the traditional occupation?
9. What should be the role of the society and the state towards the Blacksmiths (Kami)?