Process and Causes of Social Change in Dalit Community of Shikhar 2, Doti, Far-western Nepal

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Submitted to the Central Department of Sociology

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By

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DECLARATION

I, hereby affirm that, to the best of my knowledge, this entire research is original, and no portion of it has been previously submitted for consideration as part of any other university research candidacy.

Date: 08/08/2023 ………………….

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LETTER OF RECOMMENDATION

This is to certify that **Ms. Shanti Bogati** has completed her thesis entitled **"Process and Causes of Social Change in Dalit Community of Shikhar 2, Doti, Far-western Nepal"** under my diligent supervision and guidance. I consequently endorse the submission of this thesis to the evaluation committee for final evaluation.

Date: 08/28/2023

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APPROVAL LETTER

This thesis entitled "**Process and Causes of Social Change in Dalit Community of Shikhar 2, Doti, Far-western Nepal**", submitted by Ms. Shanti Bogati in partial fulfillment of requirements for the Master's Degree of Humanities and Social Sciences in Sociology has been approved by the evaluation committee.

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DEDICATION

Dedicated to

My living God; My parents,

Mr. Dil Bahadur Bogati *&* **Mrs. Batu Devi Bogati**

Whose dream was to see their daughter graduated!

ACKNOWLEDGEMENTS

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LIST OF ABBRIVIATIONS

IESS	International Encyclopedia of the Social Science
ILO	International Labor Organization
NDC	National Dalit Commission
IDHR	Indian Human Development Report
NGO	Non-Governmental Organization
INGO	International Non-Governmental Organization
US	United State
USA	United State of America
IJCRT	International Journal of Creative Research Thoughts
NPC	Nepal Planning Commission
UNDP	United Nations Development Programme
DDF	District Dalit Federation
DWO	Dalit Welfare Organization
EDC	Equality Development Centre
CDC	Community Development Center
FEDO	Feminist Dalit Organization
NUDS	National Urban Development Strategy
NEEDS	National Environment and Equity Development Society
CSR	Corporate Social Responsibility

ABSTRACT

This study entitled **"Process and Causes of Social Change in Dalit Community of Shikhar 2, Doti, Far-western Nepal"** aims to analyze the process of social change in Hindu community. It also, tries to find out the causes of social change in the community. Moreover, the study was about to assess the occupational shift among Dalit community of Shikhar 2, Doti, Far-western Nepal. Qualitative method was used to accomplished the study. Primary data were collected from the field work, where the researcher used Interview, and Case study as research tools. For the secondary data many related articles, books, reports, thesis and dissertations were reviewed. The collected data were processed, analyzed and described in accordance with the standards of data analysis and interpreted based on the research design. Following the analysis and interpretation of the data, the results were documented and reported in descriptive method. The findings of the study revealed that there were four Varnas in Hindu caste system which were ranked hierarchal order continuously; Brahmin, Kshatriya, Vaishya and Shudra. In the study area, there were also, classes inside Shudra which were; (1) Luhar/Kami/BK (Bishwokarma), Sunar/Sop, Tamrakar, Tumata, Parki and Oad, (2) Bhul, (3) Dholi/Damai/Nagari/Nepali, and (4) Bhand/Das. Dalit were also known as 'Untouchable', 'Polluted', 'Achhut', 'Tallo Jat' and 'Dum'. They used to do occupations related to blacksmith, leather, entertainment, pottery etc. which were very hard labored work. Traditional occupations were dependent on local resources and based on arts and culture. They used to make products as per the demand of local community and local market. Moreover, they went for work in non-Dalit's home and got crops, grains, vegetables, food and some money as a 'Khalo' instead of the work. The study found that it was very difficult to survive by the Khalo. So, they were changing their traditional occupations in modern way or new job or business. Some of the old people still doing the traditional occupations because of the lack of skills, knowledge and money. More than 95 percent of young generation were ignoring traditional occupations and attracting to modern occupations. The research disclosed that those people who were; educated, good job, nice income and attractive life standard felt less discrimination than others. Furthermore, Education, awareness, profession, NGOs, INGOs, and government has great roles to eradicate caste-based discrimination and upliftment the life standard of the community.

Keywords: Social change, Varna, Dalit, caste-based discrimination, Khalo, traditional occupation, occupational shift.

<center>**CHAPTER I**</center>

<center>**INTRODUCTION**</center>

1.1 Background of the study

Change is an extensive notion. While it surrounds us constantly, not all instances of it are labeled as social change. Therefore, the physical development occurring from one year to the next, or the transitions between seasons, do not fit within the framework of social change. In sociology, we examine social change as change that occur within the social structure and social relationship. Social change means to the transformation of subculture, social establishments, conduct, and social structure over time. Moreover, cultural change is called adjustments in thoughts, norms, and behaviors of a group of human beings (or changes in the contents or subject matters of their products reflecting such adjustments), through the years, commonly on the scale of decades or centuries (Varnum, 2017). Similarly, The International Encyclopedia of the Social Science (IESS 1972) appears at change because the important changes that arise inside the social structure, or in the pattern of motion and interaction in societies. Alterations may additionally occur in norms, values, cultural merchandise and emblems in a society. Different definitions of social change additionally point out that change implies, particularly other matters, alteration inside the shape and characteristic of a social system. Establishments, styles of in traction, paintings, amusement sports, roles, norms and different factors of society can be altered through the years as a result of the process of social change. Specially, there are three factors of social exchange along with; exceptional of change, exchange in culture (socio-cultural change) and small-scale or massive-scale adjustments.

Social and cultural change has multiplied globally. Greenfield's interdisciplinary and multilevel idea of social exchange and human improvement presents a unified framework for exploring implications of those modifications for cultural values, mastering environments/socialization processes, and human development/conduct. Information from societies in which social change has taken place in vicinity (United States of America, China and Mexico) and a network where it has come about through worldwide migration (Mexican immigrants inside the America) elucidate these implications (Greenfield, 2016). The peoples in the arctic areas have skilled unparalleled cultural alternate within the closing 40 years. The Dene, Metis Samis, Athapaskans, Inuit and different aboriginal people in those areas have all visible their conventional life altered dramatically with the expanded

<center>1</center>

inflow of southern peoples, with their luggage of cutting-edge era, forms and assorted financial/political/social/cultural systems (Stenbaek, 1987).

Earlier than nineteenth century there was a massive discrimination based on the skin color, additionally called colorism, or shadeism. It's far a shape of prejudice and discrimination in which folks who share similar ethnic traits and those who were perceived as belonging to a darker skinned race are treated differently based at the social implications that include the cultural meanings which can be attached to their darker skin color. People have been tackled with in step with their skin color. Black colored peoples were treated as servant, and as an animal. New ideals, which developed beginning inside the late seventeenth century and thrived with the past due eighteenth century, it has been argued that there exist natural laws governing both the world and human beings. Throughout history, the unfounded belief that individuals of "white" descent possess inherent superiority in intelligence, success, and overall human greatness compared to nonwhite individuals has become widespread globally. This classification has served as a rationale for European colonization and the subsequent enslavement of individuals from Africa. (Roediger, 2014).

Nepal is often described as a harmonious garden comprised of four castes and thirty-six ethnicities. This stands proper especially in this contemporary era in which the distinction between them is getting blurred. This holds true as the rituals and traditions specific to each caste can be embraced and shared throughout the entire country. Additionally, it is a nation characterized by cultural diversity, linguistic variety, and religious pluralism. As per the Nepal Census (2011), country had a recorded count of 125 distinct castes/ethnicities. Caste, as a group and gadget, is the hierarchical variation in the popularity of rituals defines the caste system. In practical terms, caste groups are associated with the Indo-cultural orientation and span the uppermost (Brahmin, Chhetri, and specific Newar groups) to the lowest (Dalit groups) tiers within the caste hierarchy. Initially rooted in ritual associations, the caste system has evolved over time into social groups. The sense of belonging or "we" is prevalent among most caste organizations (International Labor Organization, ILO, 2005).

Over the course of centuries, Nepal has evolved into a society characterized by a rigid hierarchical structure based totally on "high" and "low", "touchable" and "untouchable", "natural" and "impure" castes and Dalits occupy the bottom of Hindu commission has defined Dalit community as racial community who are maximum backward in social,

financial, educational and political in addition to religious zone because of racial discrimination and untouchability, and are abstained from playing the human dignity and social justice. Within the beyond the word Dalit was used to refer to all the ones agencies who have been oppressed but in current Nepali classified within the untouchability caste (Kisan, 2005). National Dalit Commission (NDC) has described Dalit community as "the community known as so called untouchable by Hindu varna system, discriminated inside the society and excluded from social, economic, political, instructional and spiritual life and also from the country wide mainstream are Dalit people" (NDC, 2004).

According to Beteille, (1965) Caste as a structural phenomenon is taken into consideration as a class of type inside a preferred theory of social stratification, similar in lots of respects to hierarchical organization somewhere else. The phrase 'caste' is of Portuguese starting place and turned into applied to India by the Portuguese within the middle of fifteenth century. Caste may be defined as a small and named group of individuals characterized by means of endogamy hereditary membership and a particular fashion of life which occasionally consists of the pursuit by way of life of a particular career and normally related to an extra or less wonderful ritual reputation in a hierarchical system. Furthermore, Qigley, (1999) said that, a caste device is social stratification primarily based on ascription or beginning. Caste businesses are closed social organizations: one might also marry inside one's caste also known as endogamous marriage. As Dumont (1980) explains endogamy is vital to the caste system and to caste identification. Because of the caste system, law of hierarchy thru ritual pollution and purity. In keeping with him, caste system is social infrastructure and different monetary, social and political and so on. Elements are notable structure. As a consequence, caste hierarchy determines monetary, political and social level. Again, he describes the division of labor in Varna division in (Figure 1);
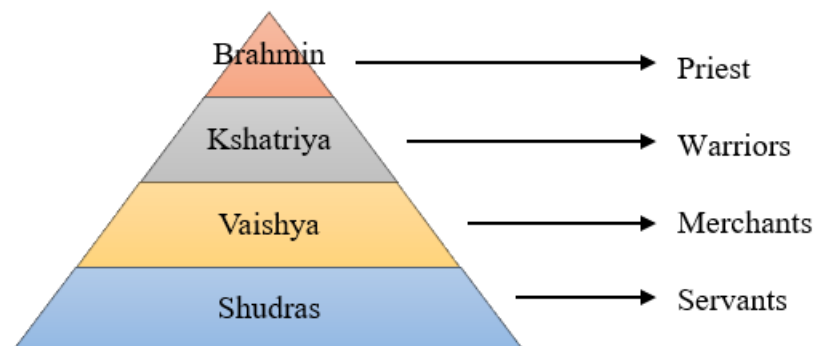
Figure 1: Division of labor according to Varna in caste system.

The time period Dalit is a self-applied idea for the ones known as the "untouchables" and others that have been outdoor of the conventional Hindu caste hierarchy. "Dalit" time period is not unusual generally in India and Nepal. "Dalit" is the current and famous identity term that is self-selected by using the community that has suffered historical discrimination on the premise of caste (Hans, 2016). Furthermore, Dalit is a self-designation for a set of humans historically seemed as decrease magnificence. They constitute a diverse population consisting of numerous caste groups across South Asia, communicating in various languages (Geetanjali, 2011). The persistent exclusion and discrimination against Dalits, Tribals, women, and minorities within the nations remain notably significant and firmly established. Additionally, in nearly all socio-financial signs of improvement (training, health, income and so forth) the repute of these excluded communities is still low, notwithstanding a few improvements. For example, the Indian Human Development Report (IDHR) 2011 well-known shows that during case of nutrients disparity between the fame of SCs and STs and the countrywide average is noteworthy (Santhosh & Gandhi, 2012).

Muluki Ain is a file of incredible historical, prison and cultural interests for students on Nepal, by which all people in Nepal, high and occasional, had been imagined to had been judged (Sharma 2004). This Muluki Ain divided Nepali human beings into four essential hierarchies (Hofer 2004). They had been: Tagadhari (castes sporting sacred thread): Upadhaya Brahmin, Rajput, Thakuri, Haisi Brahmin, Chhetri, Dew Bhaju (Newar Brahmin), Indian Brahmin, Sanyasi, lower Jaisi and various Newar castes who were holy twine (Janai) have been covered on this organization. Matawali (Alcohol-consuming castes): Matawalis were in addition categorized into subgroups – 'non-enslavable alcohol drinkers or namasinya matawali' and 'enslavable alcohol drinkers or masinya matawali'. Magar, Gurung, Sunuwar, for instance, were included in namasinya matawali, and Bhote, Chepang, Kumal, Hayu, Though, Gharti have been included in masinya matawali. Caste system, Subedi, (2011) *Pani nachalne chhoi chitto halnunaparne* (Impure however touchable castes): Kasai (Newal butchers), and Mleccha have been blanketed in this class. *Pani nachalne chhoi chitto halnu parne* (untouchable caste): Kami (blacksmiths), Sarki (tanners, shoemakers), Kandara (stemming from unions among Kami and Sarki), Damai (tailors and musicians), Gaine (minstrels), Badi (Musicians), Pode (Newar skinners and isherman), Chyame (Newar scavengers) were blanketed on this category.

According to Dalit Commission Nepal (2068), general populace of Dalit has been 3,579,128 (13.12%). Among them 1,712,222 (47.84%) had been male and 1,866,906

(52.16%) had been female. 8.12% Dalits were from Hilly region, 4.11% Dalits have been from Madhesh and other were 0.59% Dalit, out of total populace of the country. In totality, the highest population of Dalit have been Bishwokarma (Kami) 4.75% and lowest had been Kalaar 0.005% which were from Madhesh community. Moreover, the own family size of Madheshi Dalit's changed into 5.6 and Hilly Dalit's has 4.8 members in average. Countrywide Dalit community indexed nineteen castes from Madhesh community and seven castes from Hilly community as Dalit.

In a broader context, Dalits are a group of individuals who have historically occupied the lowest tier of Hindu society. They were subjected to being considered untouchable and were assigned various names in different regions of the country. They were also, known as Shudra. Their shadow turned into considered as polluting and they stayed beyond the bounds of the villages or towns. Even the washermen or barbers who had been positioned on the decrease rung of the social order treated them with inhumanity the shared memories of the Dalit community. The untouchable to which the community turned into subjected has no parallel everywhere. These inhuman practices having religious sanctions are the bitter memories of Dalit community. The alternative feature that binds the Dalit community is their common records. Dalits nevertheless go through a stage of psychic pressure and mental struggling that is highly extra than what non-Dalits have to placed up with (Folmar) (Adhikari, 2019).

Dalits are the poorest community inside the country, economically, they may be marginalized; most of them are indebted to village landlords. In fact, maximum of the Dalit companies from Terai and Hill are landless or at the most, possess a thatched three roofed residence however no land to domesticate. Dalits are socially excluded and downside organization of Nepal. They may be in extremely hard state of affairs due to the fact they do not have good enough land, housing, food, health, education and employment. They may be especially extra susceptible socially and economically because of loss of statistics, low stage of literacy and get admission to applicable offerings. Hierarchy and untouchability are not most effective practiced between Dalits and the higher castes, but additionally among Dalits themselves as well. Kami is taken into consideration advanced to the alternative fundamental Dalits castes, Sarki and Damai, even though the Muluki Ain of 1854 affords Kami and Sarki same repute (MAC. Donald, 1975).

For many years, Dalits have the bottom level of political participation (3.03 percent in the hills and 1.16 percent within the Terai) evaluate to different ethnicities, according to analyze published in 2019 in the Asian Journal of Political Science. There were a few developments from the ultimate decades. The Untouchability and Discrimination Act, promulgated in 2011, and the charter of Nepal both provide clear protections for Dalits, who make up 13.12 percent of the country's populace. Notwithstanding these legal provisions, acts of violence towards Dalits have continued across the country. National Dalit commission Act, 2074 (2017) inside the representation of Dalits at local stage after the 2017 elections. There were a few improvements inside the representation of Dalits at local level after the 2017 elections. Among 35,041 representatives elected throughout 753 local federal units in 2017, 7,737 (22%) have been Dalits. That development in Dalit representation, but, was in large part because of quota. Of the 7,737 Dalit representatives, 6,567 (18.7%) were from Dalit woman ward member quota. Outside the quota, Dalit representatives accounted for just 3.3% of the whole representatives (1,170).

1.2 Statement of the problem

The world is changing unexpectedly as a result of recent digital technologies which have revolutionized possibilities for and the character of networking and verbal exchange (Reeja PS, 2018). The world is busy in discovery, invention and diffusion that are the main reasons of social and cultural change. Moreover, geography, population, ecology, technology, values and beliefs are also equally causes of the socio-cultural change.

Nepal is full of diversity such as nature, culture, religion, custom, language, caste/ethnicity etc. In the 2011 census, over 125 distinct caste/ethnic groups were documented in the small Himalayan country, covering 123 unique dialects and practicing more than 10 different religions within its 147,516 square kilometers. The majority of the population resides in villages, emphasizing the significance of rural life from a traditional perspective. According to the 2022 census, there are 60 ethnic groups in Nepal, with some having indigenous roots in the country while others migrated from neighboring nations.

There are many social changes in Nepali society specially in Dalit community of far-western part. It was changes in occupations, livelihood, literacy, economic condition, political access and caste-based discrimination as well. Caste-based discrimination within the caste hierarchy remains a significant concern in this nation. Dalits, in particular, face greater vulnerability both socially and economically due to limited access to information,

low levels of literacy, and inadequate access to essential services. The primary reason for the limited access of Dalits to resource distribution is also a truth that Dalits constitute a rich source of artwork, talent, and cultural contributions to Nepalese society. Dalits are fully established with different high class because they may be performing such forms of profession/ sports i.e., blacksmith, carpentry, ornament sharpening, plaguing, tailoring, play musical units, barber, sew material and so forth. For their very own livelihood and substance. Therefore, their residing widespread is extremely low i.e., in keeping with capita profits of Dalit is simplest 39 US\$ in relative to 240 US\$, for national in keeping with-capita income (BK, 2004).

The social changes occurring over different periods have failed to address the issues faced by Dalits. Governments in various periods have been unable to effectively tackle the challenges related to the inclusion of Dalits in Nepal. Nowadays, the fundamental agendas of the new Nepal are revolutionary, inclusive and justice Nepal which want to right implementation by way of the related authorities. The government has added special applications for the Dalits, focusing on the relief of poverty. Moreover, government has introduced the coverage of reservation, award for inter-caste marriage, proper to training, right to vote, proper to trade caste and many others. To enhance the current standing of Dalits in Nepal. In changing context, the troubles of Dalits were diagnosed. Government and non-governmental organizations have undertaken initiatives for the betterment of Dalits. Meaningful discussions have been initiated regarding reservation policies and the inclusion of Dalits in political and intellectual spheres. Society is dynamic and all of the communities has been changing every day. Similarly, Dalit community has also been changed. However, there is no or very few studies have been attempted about the process and causes of social change in Dalit community. Thus, this research will try to answer the questions below.

i)   How is social change taking place in Dalit community?
ii) What are the causes of social change in Dalit community?

1.3 Objective of the study

The entire research was guided by the following objectives;

i)   To analysis the process of social change in Dalit community.
ii) To assess the causes of social change in Dalit community.

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1.4 Significance of the study

Research holds immense significance in various aspects of social science. This research has also some significance such as; the study attempted to analyze the process of social change in Dalit community of Shikhar-2, Doti, Far-western Nepal. It also tried to find out the major causes of social change in such community. Moreover, the study helps to know the impact of governmental laws, policies and non-government organizations to change the discrimination in the society. Furthermore, this study may be a good guideline for students, researchers, social activists, Non-Governmental Organizations (NGOs), International Non-Governmental Organizations (INGOs), policy makers etc.

1.5 Limitation of the study

All the research studies have certain boundaries which are called the limitation of the study. One researcher cannot address all the issues or the problems that are existed in the area of the study. So, the researcher needs to confine his or her research in terms of the area, methodology, sample, population, objectives, time and sources.

Hence, this research bounded in the given limitations.

- This research confined in the area of social change and it's causes in Dalit community of Shikhar 2, Doti.
- This is also intended to partially fulfill the requirements for a Master's Degree in Sociology.
- The research was conducted on the basis of survey with qualitative analysis.
- Interviews and case studies served as the primary tools for data collection.
- The research was exclusively conducted utilizing the proposed methods and techniques.
- The result was analyzed and described in qualitatively.
- The findings were to be generalized in only the target area or the population of the study.

LITERATURE REVIEW

This chapter deals with the review of literature, and implications of the review of the study. Moreover, it also describes about the methodological framework.

2.1 Review of related theoretical literature

2.1.1 Process of social change in Hindu society

Nepal is rich in various culturally, linguistically, religiously, and in phrases of ethnicity too. The country has range of socio-cultural, and ethnic groups with diverse language. The unique get dressed patterns, one-of-a-kind meals habit and following distinct beliefs system are also the extra functions of the country. Even though the country has its wonderful identification of a multi-cultural, multi-ethnic, multi-lingual, multi-spiritual country, and these various agencies are united under the equal identification of being a Nepali. The way of life and culture of Nepal is a pinnacle of its ethnicity, religions, values, and ideals, tribal and social corporations. Music, dance, art, literature, folklore, and its language replicate the rich and the various tradition. It's far exhibit of what the Nepalese lifestyle has to expose and offer. Tradition in Nepal is a symbol of the nation's wealthy, harmonized, and various society (Bista, 1991). Due to the combined, assimilated, and enriched practices, and social systems, cultures are greater bendy, adaptable, dynamic, and harmonious too. Humans' society the conventional practices, rules, regulations as in step with their want, and necessity in society.

Poetics of 'Naming ceremony', according to numerous castes, differs from its politics that is manifestly power driven. It is viewed that each Samskaras and their functions and significance are memories, a human assemble. Now not best fiction, but history too is the advent of human subjectivity. As in fiction, the prejudices and preoccupation of the narrator (historian) characteristic in the writing of history-either it's far cultural or non-secular (Koirala, 2010).

To categorize the entire society below 'Varna' or 'Caste' and to give their responsibilities in line with their shade and responsibilities, and to deal them with the virtue of caste, isn't always justifiable. It became the assignment achieved by means of those elite folks who have been in energy and its miles the lifestyle which, still, is in practice, and is the continuation of the equal system that is absolutely ruled by using energy perspective of certain peoples, Brahmins.

In the research entitled, "The Caste Hierarchy and the State in Nepal: A Study of the Muluki Ain of 1854" Hofer (2004:92), stated that, the first edition of the Muluki Ain was initiated under the leadership of Prime Minister Jang Bahadur Rana and became effective on the 7th day of the month Paush, in BS 1910 (January 6th, 1854). Among subsequent editions, one from BS 1922-1924 remained incomplete and unpublished; another emerged in BS 1943. During Prime Minister Juddha Samser Rana's tenure, a fresh edition was formulated in BS 1992 (1935). Concerning the caste hierarchy, this edition displayed minimal significant disparities compared to the Muluki Ain of BS 1910, albeit incorporating certain amendments like the abolishment of slavery. Numerous editions were subsequently published over time. In 1963, all these editions and versions were ultimately replaced by King Mahendra's novel Muluki Ain (BS 2022), which aligned with the country's inaugural constitution. Unquestionably, both Jang Bahadur's Muluki Ain and King Mahendra's Muluki Ains signify two pivotal junctures in Nepal's social history.

Jang Bahadur's Muluki Ain represents the systematization of longstanding social circumstances, with its core principle rooted in the notion of inherited social status. In contrast, King Mahendra's Muluki Ain, although not overtly dismantling the caste hierarchy, no longer endorses its legitimacy. Consequently, this paves the path toward a competitive society where the pivotal concept of earned social status takes precedence.

In Muluki Ain BS 1910 (1854) caste system was structured as follows;

1. Wearers of the holy cord
   Upadhayaya, Rajput (Thakuri), Jaisi Brahman, Chhetri (Ksatri), Dew Bhaju (Newar Brahmins), Indian Brahmin, Ascetic sects (Sannyasi), Lower Jaisi and Various Newar Castes.
2. Non-unsalvable Alcohol-Drinkers (Namasinya Matwali)
   Magar, Gurung, Sunuwar, Some other Newar castes.
3. Enslavable Alcohol-Drinkers (Masinya Matwali)
   Bhote, Chepang, Kumal, Hayu, Tharu, Gharti
4. Impure but touchable castes
   Kasai (Newar butchers), Kusle (Newar musicians), Hindu Dhobi (Newar washermen), Kulu (Newar tanners), Musulman, Mleccha (European)
5. Untouchable castes

Kami (Blacksmith), Sarki (tanners, shoemakers), Kadara, Damai (tailors and musicians), Gaine (minstrels), Badi (musicians), Pore (Newar skinners and fishermen), Cyame (Newar scavengers).

Present Nepal is the very secular one; the faith on God has end up very elective. It's miles observable that, looking for justice, those fellows, who are appeared as 'Sudras' or 'untouched', were converting their religion to Christianity or Buddhism. Still, ritualistic practices are achieved at the steerage of Hindu creeds which ever keep away from identical humans on the idea of their color, caste, touchable and untouchable. Furthermore, numerous social violences had been taking area. Those, who are outcast, are struggling to grab the middle created by means of Hindu dictators, since earlier before (Dahal, 2020).

Even, with the flow of global modifications, each lifestyle, religion, language, artwork, custom, financial system, politics and the entirety get affected, and is getting encouraged, too. The quick step of contemporary scientific discoveries, international journey of information, generation, emergence of diverse theories and their experimentation and the improvement of schooling, the life of character as well as society isn't exception of dynamism. But, still there is the hegemony of vintage spiritual Brahmin history in the thoughts of those so-known as 'Sudras', 'Vaishyas' and 'Kshatriyas', who themselves want to keep the distinction of caste gadget and the rituals completed beneath the guidance of it. It isn't a justice inside the name of religion. In order that, it wishes to inspire the people to know approximately the reality of the politics hidden beneath the poetics of any rites, rituals, custom and subculture which glorify the location of some group top mostly (Dahal, 2020).

2.1.2 Causes of social change in the society

The alteration of mechanisms in the social structure, characterized by way of changes in cultural symbols, rules of behavior, social companies, or value systems is referred to as social change. Throughout the historical evolution of sociology, scholars have incorporated models of social change from various academic disciplines. In the late 19th century, the predominant model for understanding organic transformation was evolution, shaping the conceptualization of social change with an evolutionary framework. Although contemporary notions of social change have evolved with different models, evolution remains a fundamental principle. Sociological models have also drawn parallels between social change and the technological progress in the West. In the mid-20th century, anthropologists adopted structural functionalism, rooted in linguistic structuralism, as an

approach to social change. This theory posited the existence of fundamental institutions (such as kinship relations and division of labor) shaping social behavior, with changes in one institution influencing others due to their interrelated nature.

Various theoretical frameworks have emphasized distinct aspects of change. Marxist theory contends that shifts in modes of production can lead to changes in class systems, triggering new forms of exchange or class conflict. Conflict theory, operating broadly across all institutions, focuses not only on the divisive nature of conflict but also on how it brings about changes that foster social integration. Another perspective, structural-functional theory, highlights the integrative forces in society that ultimately reduce instability (Form, W. And Wilterdink, Nico, 2022, August 23).

According to Freidman (2005), there are a lot of causes of social changes in the society, among them some of the major reasons are as follows;

2.1.2.1 Natural environment: Alterations in the ecological environment can occur due to climatic changes, natural calamities, or the spread of diseases such as COVID-19 and Black Death epidemics. These changes can be either caused by human activities or may occur independently. Activities such as deforestation, erosion, pollution, and present-day climate change fall under the former category and can lead to significant social consequences.

2.1.2.2 Demographic processes: Population growth and rising population density are forms of demographic changes that can lead to various social transformations. For instance, population growth can result in territorial expansion, military conflicts, and the blending of diverse cultures. Similarly, increasing population density can spur technological advancements, leading to the division of labor, social stratification, commercialization, and urbanization. These changes occurred in Western Europe during the 11th to 13th century and in England during the 18th century, where the population growth was a major driver of the industrial revolution.

2.1.2.3 Technological innovations: Several social evolution theories attribute technological advancements as the primary drivers of societal change. Innovations such as the smelting of iron, the introduction of the plow in agriculture, the invention of the steam engine, and the development of computers and the internet have had significant and long-lasting social impacts.

2.1.2.4 Economic processes: Technological changes are regularly taken into consideration at the side of economic approaches. Technological advancements have led to several social changes such as the expansion of markets, changes in property relations (from feudal lord-peasant relations to contractual owner-tenant relations), and modifications in the organization of labor (from independent craftsmen to factories). While historical materialism, developed by Marx and Engels, is a prominent theory that emphasizes economic processes, it's not the only one. In fact, materialist theories have been developed in opposition to Marxism. One such theory, the "logic of industrialization" proposed by American scholar Clark Kerr and his colleagues, suggests that industrialization has similar effects across all regions, including the communist countries of the mid-twentieth century.

2.1.2.5 Social institutions: Every change in a single social group results in changes in all social institutions. For example, the industrialization of society supposed that there was no longer a want for massive households to provide enough guide labor to run a farm. In addition, new process possibilities had been in near proximity to city facilities wherein dwelling space become at a top class. The result is that the common circle of relatives' size shrunk significantly. A shift in one area, which include industrialization, way an interconnected impact throughout social establishments. Similarly, many NGOs, INGOs, and government groups has the good function to organize the society. As an example; welfare software, poverty eliminate program, health associated applications, education associated packages and many others.

2.1.2.6 Social movements: A shift in collective ideas is not merely an intellectual process; it's often linked to the emergence of new social movements, which themselves can be considered potential drivers of social change. Weber emphasized this aspect in his theory of "charismatic leadership." Charismatic leaders, who possess extraordinary personal qualities, can create a group of followers who are willing to challenge established norms. Examples of such leaders include Jesus, Napoleon, and Hitler. However, in later social theory, the concept of charisma was generalized to refer to almost any popular figure, resulting in trivialization of the term.

2.1.2.7 Political processes: Changes in the regulation of violence, the functioning of the state, and international relations can also contribute to social change. For instance, German sociologist Norbert Elias viewed the formation of states in Western Europe as an

autonomous process that led to increasing control of violence and, ultimately, to rising levels of discipline. According to other theories of political revolution, such as those proposed by American historical sociologist Charles Tilly, the functioning of the state apparatus itself and the nature of interstate relations are crucial in the outbreak of a revolution. Only when the state fails to fulfill its basic functions of maintaining law and order and defending territorial integrity, do revolutionary groups have any chance of success.

2.1.3 Occupational shift among Dalit community

In the caste-based social structure of Nepal, Dalit people are classified as Sudras or untouchables, with their origin traced from the feet of Purusa (Subedi, 2008). They are addressed by various terms such as *Achhoot* (untouchable)*, Tallo Jaat* (low caste), and *Pani Nachalne, Chhoi Chhito Halnu Parne Jaat*, and in recent years, the term Dalit has been used to refer to this oppressed group (Dahal, 2010).

However, Dalits themselves are not a homogeneous group, with their heterogeneity extending to language, religion, and culture, and they can be divided into three regional groups.

a) Hill Dalits (Kami, Sarki, Damai, Gaine and Badi),
b) Terai Dalits (Tatma, Mushahar, Khatwe, Bantar, Dushad (Paswan) Dhobi, Chamar, Chidimar, Patharkatta, Dom and Halkhor) and
c) Newar Dalits (Kusle, Kasai, Pode, Chyame and Halajulu) (Dahal et. al 1991)

The study focuses on the Hill Dalits, including Kami, Sarki, Damai, and Badi, who are considered service caste and are associated with specific occupations (Subedi, 1995). Despite Nepalese law stating that all occupations are equal in the eyes of the law, discrimination still exists in practice, with traditions and customs contributing to the discrimination. The major occupation of Kami and Sarki is making and repairing iron and leather work, and with industrialization and modernization, there has been a shift in the pattern of their occupations, with urban services rising and agriculture declining (Pokhrel, 2010).

2.2 Review of empirical literature

Greenfield (2016) conducted research entitled "Social Change, Cultural Evolution, and Human Development". The main objectives of this study were to analysis the pattern of social change, how cultures were evolving and the development of human beings. The study found that social change has multiplied globally. His interdisciplinary and multilevel concept of social trade and human improvement affords a unified framework for exploring implications of those modifications for cultural values, studying environments/socialization processes, and human improvement/conduct. Statistics from societies wherein social change has come about in vicinity (US, China, and Mexico) and a community in which it has took place via international migration (Mexican immigrants inside the US) elucidate these implications. Globally dominant sociodemographic traits are: rural to city, agriculture to trade, isolation to interconnectedness, much less to extra education, much less to more generation, lesser to greater wealth, and large to smaller families/households. These traits cause both cultural losses (e.g., interdependence/collectivism, respect, subculture, contextualized questioning) and cultural profits (e.g., independence/ individualism, equality, innovation, abstraction).

Abdollahian et al. (2012) conducted research at International Studies Quarterly titled "Dynamics of Cultural Change: The Human Development Perspective". The research found that the relationship between economic improvement, cultural trade, and political liberalization is frequently explored through the lens of conventional modernization idea. Current scholarship tries to increase conventional principle to be greater carefully aligned with empirical truth. Below the human development perspective, monetary prosperity acts as a catalyst for cultural development, leading to social values that want liberalization, and consequently promotes powerful democracy. The usage of a structures dynamic method, we formalize the dynamic causal structure specific in the human development angle, develop a novel econometric procedure (Genetic algorithm Nonlinear Least Squares) to estimate the parameters of distinctly nonlinear, continuous time fashions, and verify their formal model using five waves of statistics from the sector Values Survey.

Ram N. (2008) conducted research in titled "Dalit Movements in India: A Perspective from the Below". The paper evaluation the character and phased development of Dalit moves in India inside the perspective from the beneath which include a theoretical-methodological proposition inhering the potentials of empirical verification and generalization both about an unmarried motion or numerous moves of various colors. It defined the troubles

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addressed and patterns adopted by means of Dalit movements, it tested them within the caste, class and gender paradigms. The studies said that, it cannot effortlessly be dismissed that a great section of Dalits involved in organizing numerous varieties of actions for attaining their identified one hundred twenty Nandu Ram goals are very crucial of the modern social arrangements inside the USA. For them, diverse styles of modifications that have taken region up to now are such which have, by and large, maintained the fame quo. Subsequently, the existing social preparations want to be upside-down as a minimum briefly if the aim of equality and social justice is to be finished. That is feasible through the approach of democratic war of words handiest and not via the value consensus because the latter may also by no means be arrived at by using the 'status quoist' forces. These forces that have taken over the fee of handling social alternate exceedingly favorable to them. Extra egalitarian sort of social exchange can also arise most effective if these forces are uprooted from their persevered grip over appropriating each material and non-fabric sources.

Madan T.N. (2000) escorted research entitled "Dumont on the Nature of Caste in India" He tried to describe that, how Louis Dumont analysis the Indian social structure on caste system. Dumont said that, "caste has been taken as an ideological system of hierarchy" in the book in titled 'Homo Hierarchicus the Caste System and Its Implication (1996)'. Caste has its own features which is accepted as ideological perspective. It is a kind of social stratification which centered on society. Caste stratification creates social inequality in society. Caste system was depended in feelings of 'purity' and 'pollution'. In Hindu Varna system Brahmins are pure by birth and Shudra (untouchable castes) are impure or polluted. Moreover, Caste is the frame of economic, political and kinship system which were determined by some fixed religious norms and values. Again, he said that caste system is a society and economic, social and political sector are infrastructure of the society. Further, he described, caste system is a traditional form of unchanging social stratification associated with Bahunbadi (Brahmin) ideology based on the Hindu caste system. He clarified the features of caste; (i) Pure and Impure, (ii) Division of labor based on Varna and (iii) Indian society is based on hierarchy and western society is based on equality.

Reeja PS. (2018) conducted research at International Journal of Creative Research Thoughts (IJCRT) entitled "Technology and Cultural Change: A Case Study of Mannan Tribes in Kerala". The study analyzed and interpreted data on the basis of objectives and data collected through primary and secondary data. The study aims to discover the impact

of technology values, customs and other traditions followed by mannan tribes. The research found that, the mannan tribes mainly hold their subculture through 'Koothu' and 'Chavadi'. The effect of modern traits has contributed many changes of their traditional ceremonies. The human beings of more youthful generations do now not like to offer an awful lot importance of ceremonies. This is due to the fact they are getting educated. Even in the middle of fast development they maintain their traditions and rituals. The mannan language too changed below the have an impact on of Malayalam and most of the new generalizations are blind to their injustice historical past. They become hybrid because other people trespassed into their faith and that they tend to neglect their real identification on the reflect of a false global. The academia ought to privy to mannan culture and literature and proper significance need to take delivery of mannan oral way of life and lifestyle to bring them to the lime light of mainstream lifestyle.

Sinha (2020) conducted research entitled "Dalit Leadership, Collective Pride and Struggle for Social Change Among Educated Dalits: Contesting the Legitimacy of Social Class Mobility Approach". According to the researcher, Dalit leaders have played a widespread position in the lives of lower caste humans. They have created a significant political identity for Dalits (oppressed) and stimulated them within the collective motion for social exchange. Moreover, the research significantly explores three majors theoretically interlinked and contested additives, that are Dalit leadership, collective delight and social elegance mobility, and discusses the emergent categories. Members inside the present work are fairly educated Dalits who take thought and pride from Ambedkar's management and believe within the function of collective movement for social exchange.

Adhikari & Gellner (2019) conducted research entitled "Introduction: Nepal's Dalits in Transition". The research stated that There is one recognize in which Nepal's Dalits do no longer resemble African-people: their repute isn't always written on their pores and skin. For all that others (and Dalits themselves) may additionally trust that they are able to apprehend a Dalit from their speech, manner of self-presentation, and trendy habitus, there may be no manner, simply by using searching, to distinguish a nicely-off middle-elegance Dalit from any other Nepali member of the middle elegance. The reality that magnificence and purchased fame are as a good deal at play right here as inherited caste or biogenetic substance is clear from social media posts by means of Dalit younger women that they have got received the backhanded praise, 'Oh, your appearance [beautiful], just like a Bahuni'. It was probably exactly on the way to counteract such poor stereotypes of Dalit women

(that they cannot be beautiful) that a national 'omit Bishwokarma" opposition was started out in 2016. There's in truth no single 'Dalit appearance'. For the reason that inside the past in most locations in Nepal, all and sundry who married a Dalit usually became a Dalit (contrary to the Terai custom Bishwakarma information beneath), the Dalits are pretty in all likelihood the maximum genetically blended group in Nepal, possibly even extra so than the Chhetris.

In 1993, Gilroy made a comparison between the struggle of Nepali Dalits for equal treatment and respect and the similar struggle of African Americans in the US. Dalits, considered the most marginalized group in a nation of diverse minorities, encounter prejudice not only from dominant factions but also from intermediaries like Janajatis. They might even experience bias and disdain from within their own Dalit community. The exclusive domains once dominated by Dalits in terms of professions are now accessible to other castes, allowing them to pursue such paths without societal judgment, often achieving greater success. This ongoing situation leads to Dalits being persistently scorned. Despite the stigmatization associated with the term "Dalit," it holds constitutional recognition and is crucial for asserting rights linked to it. As a result, Dalits grapple with what WEB Du Bois, the pioneering scholar of African-American culture, termed 'double consciousness,' a concept pivotal in analyzing Black experiences over time.

National Planning Commission (NPC) taking dedicated measures to address the needs of Dalits in the eighth plan (2003-2007). This plan encompassed pivotal initiatives aimed at Dalit reform, spanning across social security, scholarship provisions, grassroots projects, and awareness campaigns. Subsequently, the ninth five-year plan not only delineated five key objectives for advancing Dalit progress but also introduced a visionary twenty-year program with the ambitious goal of eradicating all manifestations of discrimination. This comprehensive strategy encompasses a concerted drive towards eliminating discrimination, a strong emphasis on empowering and developing the Dalit community, and other related initiatives.

The United Nations Development Programme (UNDP, 1999) said circumstance of Dalit in Nepal assessment of the impact of numerous improvement intervention gives the health status of Dalit community. It also mentioned that, most of Dalits had been landless, and their economic, social and political take a look at as lower than the non-Dalit castes. Disabilities of untouchables are not best constrained to social sphere however additionally

prolonged into the economic sphere too. Because of their social disabilities, they couldn't hold any interest or enthusiasm of occupation. They did no longer have the permission to engage in the career as better castes. In city areas, lifestyles of untouchable are barely better than rural areas. Typically, their children used to move college and also this fashion is increasing daily. Many organizations are worried for the welfare of Dalit community. The concept or feeling approximately touchable and untouchable is barely reducing. Occupations for the diverse castes are now not constant. A member of any caste or group can do any profession that he/she desires. Discrimination among caste and people has been progressively changing.

Mary M. Cameron (1995) endeavored research in titled "Transformations of Gender and Caste Divisions of Labor in Rural Nepal: land, Hierarchy, and the Case of Untouchable Women". The article illustrates the historical connection between gender and caste-based divisions of labor in rural western Nepal (Bhalara, Bhajang), intertwined with patterns of social hierarchy and land allocation. Due to their marginalized position within both caste and gender hierarchies, untouchable women assume the role of supporting the community's evolving economic demands as handmaidens. Tara Devi and other women went to do work in non-Dalits home and they got Khalo (crops, grains, salt etc.) instead of the work. It was very difficult to survive from the Khalo. Later, because of the modernization, all the people make aware, educated, and also used to do non-agricultural occupation. Some of the factors impact on traditional occupation such as; land ownership (Maatya; land rent), male migration, competition with mass-produced imports, decreased supply of raw materials, relaxed norms for female behavior, and influx of outsiders. It helps to minimize the discrimination and dependency on non-Dalit people which help to improve their life standard.

BK Amar (2013) conducted research in titled "The Stigma of the Name Making and Remaking of Dalit Identity in Nepal". According to the study the research demonstrated that the formation of a Dalit identification is a final result of the interrelated efforts of the Nepali nation, Dalit activists, and ordinary rural Dalits. While the state generated the grounds for the appearance of a Dalit identity and Dalit politics by means of legally bestowing on the Dalits a low and untouchable popularity, Dalit activists paved the way for the improvement of the identity and additionally gave it content material and meaning. Additionally, the normal rural Dalit's everyday experience of constant resistance and

negotiation at the same time as coping with caste reputation has given a social and cultural meaning to the Dalit identification.

2.3 Research gap

Despite the growing interest in the social changes and challenges faced by the Dalit community in Nepal, there is still a significant gap in research when it comes to understanding the complex processes of social change within this marginalized group. While previous studies have highlighted the widespread discrimination and socio-economic disparities experienced by Dalits, there is limited research on the strategies and mechanisms used by the community to challenge and transform their social status. The areas of Dalit agency, collective mobilization, and the impact of policy interventions on promoting social change are underexplored. Furthermore, the intersectionality of gender in the Dalit experience and the influence of cultural and religious factors on social transformation require further examination. Addressing this research gap is crucial for gaining a more comprehensive understanding of the evolving social dynamics of the Dalit community in Nepal, which can lead to more effective policies and interventions aimed at promoting positive social change.

2.4 Conceptual framework

Conceptual framework is a structure that can be used to organize the research. It is composed of methods and concepts which are related to particular research. According to Kumar (2012), the methodological framework serves as the foundation for the research problem, typically concentrating on specific sections. He elaborates that it outlines the elements chosen by the researcher from the theoretical framework to serve as the foundation for inquiry. Consequently, the conceptual framework is regarded as the researcher's elucidation of how the research problem will be investigated. Further, it provides a guide for the research, so that it can be conducted in a systematic and efficient manner.

Therefore, the conceptual framework for my study on the 'Process and Causes of Social Change in Dalit Community of Shikhar 2, Doti, Far-western Nepal is presented below (Figure 2);

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┌─────────────────────────────────────────────────────────────────────────────┐
│  Process and Causes of Social Change in Dalit Community of Shikhar-2, Doti,   │
│                           Far-western Nepal                                   │
└─────────────────────────────────────────────────────────────────────────────┘
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| Education | Technology | NGOs, INGOs & Government | Occupation | Organizations; Schools, Hospitals & Government offices |

Data source

Primary data ─ Interview and Case study

Secondary data ─ Books, research articles, reports, news articles, and dissertations

Data processing and analysis
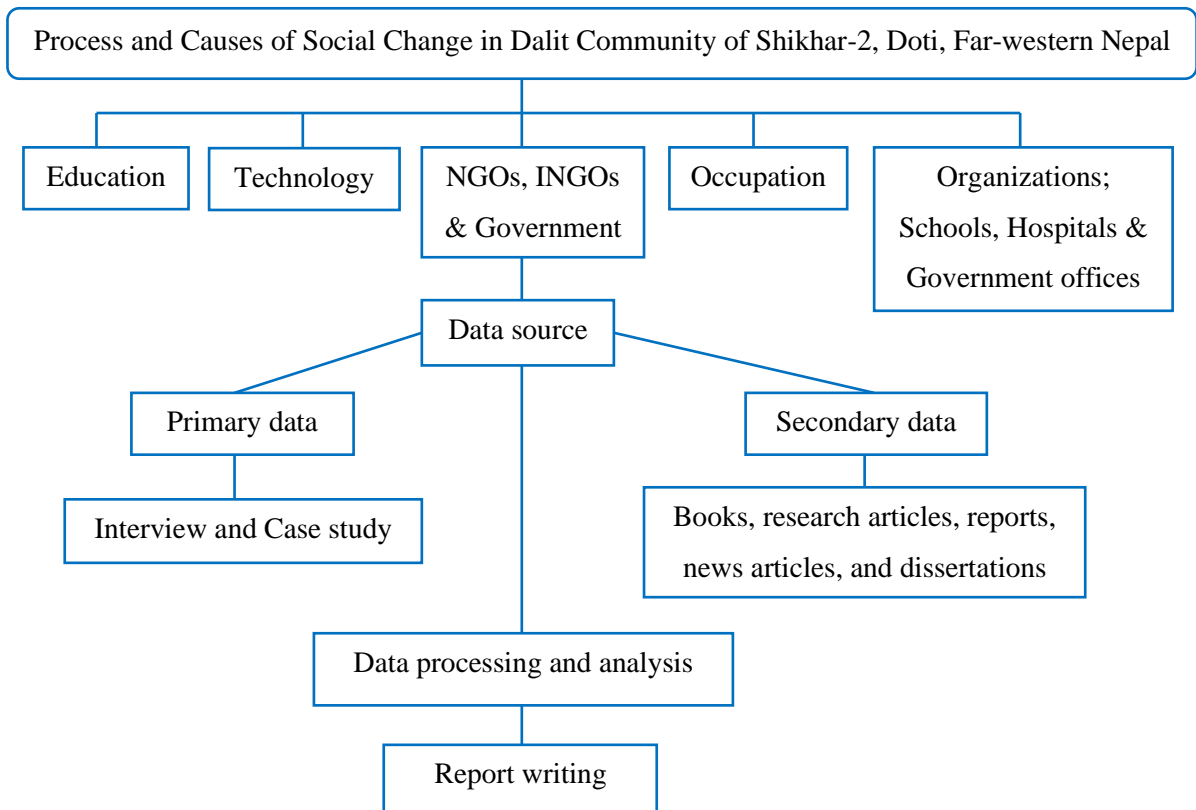
Report writing

Figure 2: Conceptual framework

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CHAPTER III

RESEARCH METHODOLOGY

In simple terms, research methodology encompasses the overall plan employed in conducting research studies. According to Kothari (2004), all the techniques utilized by a researcher in the process of investigating their research problem are referred to as research methods. Additionally, he defines research methodology as the systematic science of studying how research is conducted. Specifically, research methodology not only discusses the research problem but also delves into the rationale behind the methods applied in the context of the research study (Kothari, 2004).

Therefore, this chapter addresses study area, research design, nature and source of data, data collection tools and techniques, data processing and analysis and ethical consideration.

3.1 Selection of the study area

Socio-cultural change is the major agenda of today's world because of science and technology and the life style of people. The world is also not far from many kinds of discrimination such as; color, caste/ethnicity, economic, political, geographical, cultural etc. Similarly, Nepal is also affected by caste discrimination and its changing pattern. So, this study is going to selected the process and causes of social change in Dalit community of Shikhar 2, Doti to find out the research conclusion.

Shikhar Municipality, ward no-2, Doti, Far-western Nepal is selected for the study area (Figure 3) because this is one of the rural parts of Nepal which follow the caste discrimination. If we recall the time period of our childhood, caste discrimination was very strict. There was the culture of untouchability (*Chhoi chhito haalnuparne/*spread some drops of water before enter the home if s/he touch any Dalit's person) which has left now-a-days. Many of government and non-government organizations has been involved to make aware peoples from such kinds of discriminations in this area. Thus, it is interesting subject to know if there was actual changed or not. Somehow, many laws and policies, active participation of multiple organization were able to minimum change in caste discrimination in this area. We can see the change in different ways such as; source of income, rate of literacy, living standard since 2000 to 2023, and thoughts about caste discrimination so the researcher selected this area for research. Also, this is my residential area and I am very familiar to Dalit community of the study area.
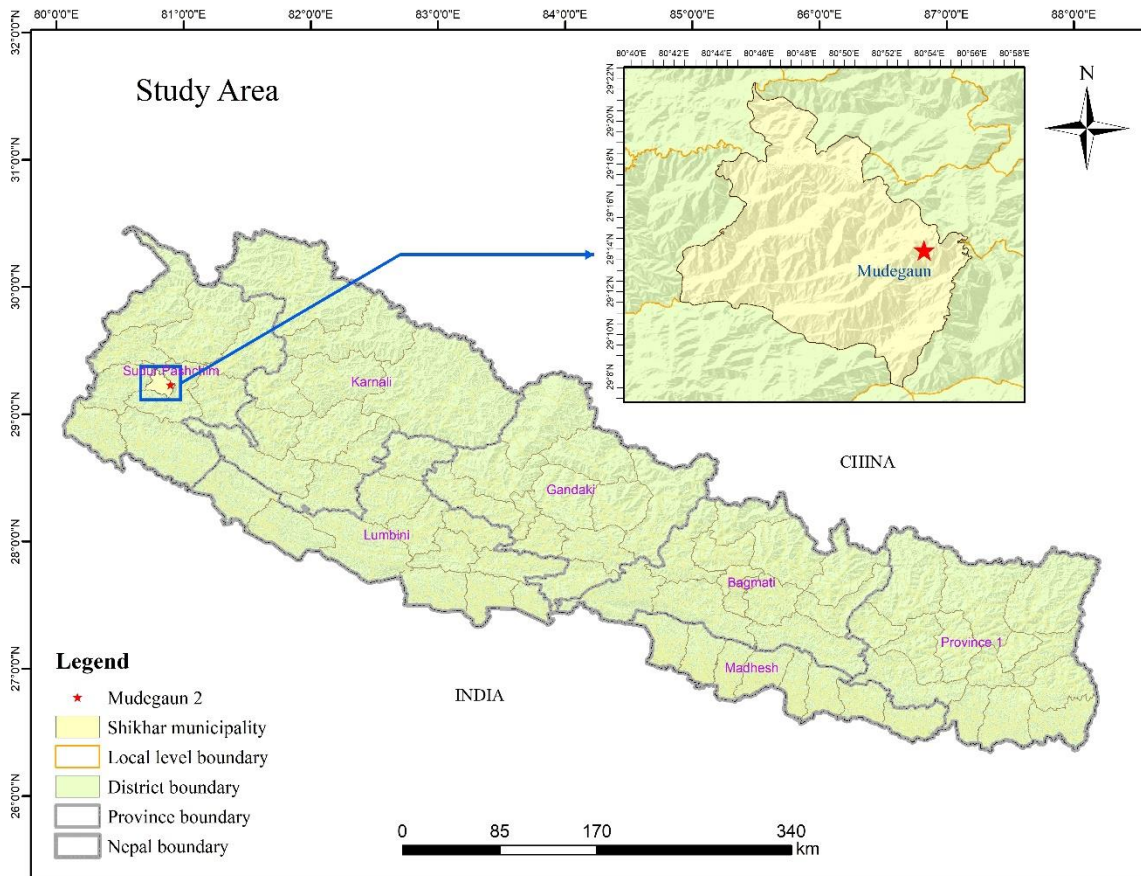
Figure 3: Map of the study area.

Source: Survey department of Nepal and Google Earth Pro.

3.2 Research design

This research is specially designed to analysis the process of social change in Dalit community of Shikhar 2, Doti. It also tries to analyze the causes behind social change. The study is more focused on occupational shift and caste-based discrimination between Dalit and Non-Dalit. Further, it also tries to analyze the discrimination inside Dalit community of the study area. It is based on:

a) The descriptive research design and

b) The explorative research designs.

3.3 Nature and source of data:

The data is qualitative in nature. Primary data is most important for the specific objectives, which research wants to get. In order to fulfill the special objective of the study, the analysis mainly based on primary data and also secondary data were used in this study. Here, primary data were collected from:

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a) Interview and

b) Case study

Similarly, secondary data were collected from related published and unpublished works, books, journals, reports, census and other related literature. Besides this, some specific and valuable secondary data were collected from organizations related to caste-based discrimination such as; National Dalit Commission, NGOs, INGOs, and Nepal law and policies.

3.4 Data collection tools and technique

Primary data are required for the nature of the study and the researcher collected the required information through different techniques such as interview and case study.

3.4.1 Interview:

Interview technique is a verbal method of securing data especially in the field of research. It is a direct method of data collection. It is a two-way purposeful conversation initiated by an interviewee to obtain information that is relevant to some research proposal. Specially, interview is designed for collection primary data. In this study, open and close questionnaire were developed for interview which included respondent profile, socio-economic aspects, and information related to caste-based discrimination and occupational shift among Dalit community. Whereas, questions were more focused on social change and its causes. Then, seven respondents from Dalit community having different caste, occupation and experiences were selected for the interview. They all were permanent resident of the study area and household head. The collected information's were reviewed with social change and livelihood strategies.

3.4.2 Case study:

A case study in social research is a qualitative research method that involves an in-depth and detailed examination of a specific individual, group, community, event, or phenomenon within its real-life context. It seeks to provide a comprehensive understanding of the subject of study by exploring its complexities, dynamics, and underlying factors (Yin, 2018). Case studies are often used to gain insights into social, cultural, psychological, or behavioral issues that cannot be easily captured through quantitative methods alone. Therefore, three respondents were selected for the depth study. They were permanent residents of the study area. Further, they were also belonging to various caste, occupations, and economic condition. For the case study, the researcher prepared a checklist which included the

respondent's profile, source of income, caste-based discrimination, working experiences, social attitude and lifestyle.

3.5 Data processing and analysis

After collecting data, it is necessary to analysis the collected data by using appropriate tools and techniques. All primary and secondary data were entered in Microsoft Word for discussion, analysis, describe the findings and started report writing.

3.6 Ethical consideration

According to Kumar (2012), ethical considerations in research are related to the participants, researchers, and organization, as well as the culture and heritage of the particular group being studied. Ethical principles are based on the idea of conducting research in accordance with principles of conduct that are considered correct within a given profession or group (Collins Dictionary, 1979). Madison (2005) describes the ethical implications of conducting fieldwork, highlighting the importance of considering the moral and ethical implications of research. In order to maintain ethical standards, the researcher employed several ethical considerations, including acknowledging earlier researchers or scholars for their work, obtaining consent from concerned authorities, and respecting the privacy, heritage, culture, and cultural practices of the respondents. To avoid any misconceptions, participants were fully informed about the purpose of the study before conducting interviews and case studies. Additionally, the collected data were analyzed and interpreted objectively using proposed methods and formats, making the research scientific and systematic.

CHAPTER IV

CAUSES OF SOCIAL CHANGE IN DALIT COMMUNITY

4.1. Information about Dalit community

The Dalit community in Nepal, also known as "Schedule Castes," constitutes a significant portion of the population and has a distinct socio-economic and cultural identity. The Dalit community in Nepal refers to a marginalized group historically subjected to caste-based discrimination and social exclusion. They were traditionally relegated to performing "unclean" and menial occupations, such as manual scavenging, blacksmith leatherwork, tailoring, playing musical instrument, cleaning, entertainment, handcrafting and pottery. Over time, there has been a shift as some Dalits have gained access to education and opportunities, entering fields like education, healthcare, administration, and entrepreneurship. Government policies have aimed to promote their inclusion, and activism has challenged stereotypes. Despite progress, challenges remain, and many Dalits continue to face discrimination and limited access to resources. Urbanization and awareness have contributed to changes in their occupational roles.

There are four Varna in Hindu culture which are Brahmin, Kshatriya, Vaishya and Shudra. Among them all three Varna was upper caste and touchable except Shudra. Shudra is also called Dalit (Untouchable) caste. It is the lowest caste (Varna) in Hindu Varna system. Dalit community is also classified into four major hierarchies in the study area which are given below;

   a. Luhar/Kami/BK (Bishwokarma), Sunar/Sop, Tamrakar, Tumata, Parki, and Oad
      These all are first class castes in Dalit community. There is not restriction of feeding and social intercourse between each other. They are also allowed to marry with each other castes. Besides this they do not touch, eat or marriage with second, third or fourth classes castes because they are lower castes than first class castes (Luhar/Kami/BK (Bishwokarma), Sunar/Sop, Tamrakar, Tumata, Parki, Oad). These castes were naming by the traditional works which they were being use to do. For example; Luhar/ Kami/ BK are iron or blacksmith worker, Sunar/ Sop are jewelry worker, Tamrakar and Tumata are copper worker, Parki are worker, and Oad are house builders (mason).

b. Bhul

Bhul is the second order caste among Dalit community. They work for upper caste's people. They use to do leather or skin related occupation. They made many kinds of goods from the ox and bull's skin such as; halurno (skin rope), prepare skin for musical instrument, use leather for Doko, Challo etc. They use to carry load in marriage ceremony instead of that they get one utensil of his choice.

c. Dholi/Damai/Nagari/Nepali

Dholi/Damai/Nagari and Nepali are also the castes of Dalit community. Dholi means those people who plays Dhol (local musical instrument), Nagari means who plays Nagaraa (local musical instrument), Damai means who are tailors and Nepali is the modern representative caste of these all castes. These castes people also do not touch, eat or drink from the hand of Bhand/Das.

d. Bhand/Das

Bhand or Das is the lowest class caste among all Dalits. They are most discriminate not only by upper caste but also from the Dalit community. Their major occupation is to singing and dancing in festivals and marriage ceremony. They also made different objects from mud i.e., water pot (used for cooling water in summer), Sulpa (used for tobacco smoking), Damkal (lit fire on it and heating room in winter season) etc. The research found that this community are very poor in education, health, economic and political accessibility.

4.2. Background of the respondents and their socio-economic aspects

As the study as a social or cultural research, respondents were interviewed in natural setting. Seven local people from the Dalit community of Shikhar-2, Doti were selected for questionnaire interview. They all were the representatives of different castes in Dalit community. They were interviewed as their experience and livelihood status. The background and their socio-economic aspects of the participants has been briefly presented below.

Luhar: According to the representative respondent from Luhar, he was the permanent resident of Shikhar-2, Doti. He was above sixty and also a household head. He was married and live in nuclear family. He was involved in traditional occupation related to blacksmith for 35 years. His monthly income was 11000 to 20000 and expenses was about 5000 to 10000. He used to work for whole year for landlords. Instead of that, he got Khalo (food, crops, vegetables and money) from the landlords. It was very difficult to survive from the

traditional occupation. Thus, he wanted to see his children were engaged in modern occupation. However, he was satisfied with his occupation because he managed all the expenses from the same occupation till now.

He brought coal as a raw material from the community forest by the permission of local government. Except the month of Shrawan and Bhadra they need to do this occupation for whole year. He did not change the traditional occupation because of illiteracy, and lack of other skills but the number of people engaged in this occupation were decreasing nowadays. The occupational shifting factors were; low income from traditional occupation, labor migration, young and educated people were attracting to other jobs and business, traditional materials were removed by modern products etc.

Nepali: Representative from Nepali said that he was in youth group which lies in 15-59 years old category. He was married and lives in a nuclear family. There were two persons in his family and he was the household head. He is illiterate but he learnt sewing skill in India. He was involved in cloth sew business which was his traditional occupation but he did that occupation in modern way. He used to do work for his landlords and get food, crops and vegetables which was culture. Except that he earns money from other people for the job.

Further he said that he was not satisfied because it was not sufficient to manage expenses and for saving. So that he used to work in daily basis and went to India for more income. He was busier in some occasional seasons such as; festivals, marriage ceremony, etc. because he had a lot of works. Some Dalit's change their sewing occupation because of low income, discrimination and lack of respect. Nowadays, many people starting this traditional occupation as modern method and technology. Even upper caste's people do this job as business. So, he thought the society has been changing. However, he did not have enough money to enhance his occupation as business. Thus, he needs help of local government or NGO, INGOs for the growth and also for people like him.

Parki: Parki responded that he was 34 years old, got higher level education and also his wife was intermediate. He was the permanent resident of the study area and the household head of his house. He works in NGO and also had business related to mill. He was engaged in job from thirteen years and started mill from last year. His monthly income was about 50-60 thousand from modern occupation.

His traditional occupation was related handicrafts made by wood and Nigalo *(Asparagus)*. which they were doing from many generations. His mother and father were engaged after his grandparents. They made handicrafts such as; Doko, Namlo, Duro, Challo etc. from Nigalo. Nowadays, he left his traditional occupation and started modern business and job as well. They got Khalo as food, crops, vegetables and some money instead of that traditional occupation. It is very difficult to manage all expenses of his home. They rent (*Adiya*; cultivate others land and divided 50/50 percent harvested crops with landlords) others land for cultivate and grow more crops. Thus, his family were not satisfied with their occupation. Traditional occupation was very laborious work but low income and insufficient for livelihood.

According to him, most of the people from Parki community changed their job. They went to India, and overseas countries for labor migration etc. His family, relatives, and friends suggest him for the new job and business. Nowadays, he earns 700,000 per year which was enough for his family expenses like; education, health, food, transportation etc. He has one staff to support business which he used to pay 15000 per month. Now, he was very satisfied and happy with his family.

Sunar: Respondent from Sunar, disclosed that he was about 55 years old. There were five members in his family and he was the household head. He was primary level educated and live in nuclear family. His major source of income was jewelry shop which was his traditional occupation. Before fifteen years, he used to make jewelry in traditional way. The raw materials were firewood, coal and local machines. Nowadays, he established a cemented permanent house and started the same business in modern way. All the raw materials and machines were modern.

He alone engaged in such occupation previously, but his son also helped him nowadays. His daughter in law was a teacher and his wife was a housewife. He was satisfied with his traditional occupation which he got Khalo and money too. It was manageable to pay all expenses by the source of traditional occupation. He started a jewelry shop in Rajpur bazaar which he was motivated by his family members, and relatives. He earns good income from the business. Thus, he was happier with the same profession in modern way.

Again, he said that people were attracting in this business because of good income and easy to work. Nowadays, all the people changed the traditional method engaged in such

occupation. They brought raw materials for jewelry from the city area like; Dhangadhi and Kathmandu.

Tamrakar: Tamrakar was the permanent resident of Shikhar-2, Doti and selected as a representative of this caste. He was 38 years old and his education qualification was bachelor level in education. There were six members in his family and he was the household head. He was a government officer in electricity department. His traditional occupation was related to made metal instruments. His parents used to do such occupation from many generations and he helped his father in his childhood. They made different utensils i.e., pots, parts of traditional musical instruments, weapons, etc. from copper, silver, brass, zinc and iron. They get Khalo instead of that work but if they use their own metals they can sell and earn money. Because of the lack of money, they were unable to buy metals and made instruments for sell. So, their economic condition was very poor and the income from Khalo was not sufficient for the livelihood. So, they went to India for extra income to manage all the expenses related to food, cloth, health, education, etc.

From the last decade, this occupation has been going to expired. Most of the people involved in this occupation has changed the occupation because of low income, hard labor work, lack of coal and firewood, discrimination and lack of self-esteem. Nowadays, modern utensils, instruments and weapons take place of traditional goods. Limited persons developed this occupation in modern way. They get money instead of the work and mostly, they use to sell their own instruments. According to him, somehow, they earned enough money for their livelihood. Moreover, he wished that, government should think about these types of occupations which were also the important part of our history and culture.

Bhand (Das): One permanent resident of the study area was selected to represent the Bhand (Das) community. He was 63 years old, illiterate and lives in a joint family. There were 14 members in his family and he was the household head. He did not have good source of income. He was involved in traditional occupation. In which they made many types of utensils from the soil. Among them water pot is the main which is used for cooling water in summer, Sulpa (used for tobacco smoking), Damkal (lit fire on it and heating room in winter season) etc. They also, singing and dancing in different festivals and celebration. Instead of that, they got Khalo (food, crops, vegetables and money).

According to him, Bhand or Das was the lowest caste in rank which was very discriminated by both non-Dalit and Dalit community. Moreover, he said that, we are the poorest caste in

our community. We all are uneducated and even our children do not go to school. It is very difficult to survive from the traditional occupation. So, we go to door to door of all the upper caste's house for singing and dancing. We get foods, used clothes, crops, vegetables etc. and survive our life. We also sell our handicrafts made by mud which was supportive for our daily expenses.

Since, last decade, most of the people from Bhand/Das community changed their traditional occupation. Among them some people were engaged in jobs, or daily basis work and few of them went to India. This community conserve the culture of entertainment, and handicraft skills. So, the stakeholders need to focus on this community and utilize the skills.

Bhul: Representative from Bhul community was about 40 years old. He was the permanent residence of the study area. There were five members in his family and he was the household head. He was not educated and engaged in traditional occupation from last 15 years. He used to do leather (skin) related occupation. If ox or bull got old and it does not able to plough land then they give the old ox or bull to Bhul community. They also give some food, and money with the animal. Similarly, he gets animals from all the community. From that bull/ox, he put off the skin and utilize it for different purpose.

He made shoes, halundo (skin rope), base for Doko/Namlo, Kharya (leather mat; used for carry mud, stone, pebbles etc.) from the leather. Then he gave it to all villagers. Instead of that he got khalo (food, vegetables and money). In marriage to carry the luggage was his duty instead of that, he can select any one utensil of his choice from the dowry's utensils. It was very difficult to manage all expenses from these all. So that, he used to do daily basis works and sometimes he went to India for income. He used all the incomes for food, clothes, medicines and education for children. Thus, he was not satisfied from his traditional occupation.

He said that almost, all the people had changed this traditional occupation from his community because of low income, no respect, discrimination and poor livelihood. Among them some people went to India, some were engaged in farming, and others were doing business and some were carpenter or mason. Nowadays, all these leathers made goods were being removing by modern industrial goods. So that, most people were attracting in plastic, fiber, rubber or metal made objects. Thus, this traditional occupation was going to be disappeared.

4.3 Process of Social change

Caste-based discrimination is the predominant problem in Hindu societies. Among them far-western part of Nepal is mostly inflamed with this stereotype culture. In Nepal, the earliest caste system is said to have come to exercise in Khas Rajya (modern-day western Nepal) within the 12th century whilst Brahmins from the independent states in India come to the Sinja valley. Likewise, the caste system was presented in Kathmandu valley by King Jayasthiti Malla with the assistance of his five pandits in the 14th century by introducing four Varnas and 64 Jaats.

In modern times, King Prithvi Narayan Shah declared his unified territory as the country of 4 Varnas and 36 Jaats. Jung Bahadur Rana legitimized the caste system through the country's first documented law, Muluki Ain (Civil Code) 1854, and also protected non-Hindu groups within the caste system.

The primary wave of Dalit statement in Nepal started out in 1947 in a village called Thadaswara in Baglung district when Sarvajit Bishwakarma set up an agency referred to as Vishwa Sarvajan Sangh to dare the present caste system and wore a 'Janai' (the sacred thread) in opposition to the oppression. Inside the Kathmandu Valley, the successful movement of the Pashupati Temple Entrance Campaign in 1954 is taken into consideration one of the first movements. Similarly, in 19961/62 Tikhe Nagarchi and Tikaram Sarki struggled to entrance Shaileshwori Temple in Doti district which was successful movement.

Many other organizations such as Nepal Harijan Sangh (1947), Nepal Samaj Sudhar Sangh (1947), Tailor's Union (1947) were established previously, the democratic struggle in opposition to the Rana regime in 1951, whilst many other organizations had been established for Dalit movements and upliftment for the duration of Nepal's first tenure of democracy in 1950-60.

The interim government of Nepal Act (1951) was the first legal document to apprehend people, including Dalits, as 'residents' with civil and political rights. The autocratic Panchayat regime formulated the New Muluki Ain in 1963 and tried to eliminate untouchability within the legal and social systems. All through the Panchayat era, 9 greater organizations had been installed for the upliftment of Dalits (Rajopadhyaya, 2023).

According to the field data, the respondents agreed with the question of social change. They said that the society is dynamic and our society also changing with time. Nowadays, people are connected with social media, education, national and international jobs, different

organizations endeavored, laws and policies make people aware of such kinds of discrimination and stereotypical cultures which helps to change our society. Moreover, our children (upper and lower castes) study same school, living same hostel, eating together, playing together, later they do jobs together which is the major cause to minimize caste discrimination in society. Again, the work pattern was being also changing for example; upper caste people also use to sew clothes, young generation from Dalit community are also involving in government jobs, foreign jobs, business, politics etc. that helps to change people's thought among caste discrimination. Movements in Nepal such as; Communist revolution, Dalit movements in different time periods also helps to change the thought process of society among discrimination.

As I raised another question, do you feel the difference between before and nowadays discrimination? if yes, what are they? Participants responded that yes! we feel difference. In past time caste-based discrimination was one of the major problems in Nepal. Upper caste's people behave like servant or unhuman to us but some of the strict behaviors were losing smoothly. We are untouchable still now but some of the stereotype cultures were removed nowadays, such as; '*Chhoi Chhito Halne*' (spray water before enter home if s/he touch Dalit people), do not give milk products to Dalit people, freedom in selection of occupation, Dalit's were not allowed to enter the home but they can enter some rooms/parts of the house nowadays.

Moreover, when we went to do works for non-Dalit's we got only Khalo (crops, vegetables, and foods) as remuneration which was not enough for education, health, electricity, and for daily expenses. Nowadays, we got Khalo with money and also, we do other works for extra income. Before, when we went to non-Dalit's programs like marriage ceremony, festivals etc. we must stand too far, they kept our used utensils inside home after few days, some local shops/hotels used different glasses, plates, spoons for Dalit and non-Dalit. They sprayed *Chhoi Chhito* or *Sunpani* after clean the utensils used by Dalits. In seminar, meeting or any kinds of programs Dalit's member need to sit or eat different side of non-Dalit but nowadays, it was minimized.

Again, I exposed the next question, do you feel any change in use of public assets like; drinking water, education, occupation, religious places etc. before and after? If yes, what are they? The respondents answered that lot of things were changed nowadays. All Dalit's children are going to school. Constitution of Nepal facilitates free education from primary

to higher education level for Dalit's students in Maulik hak. It also provides scholarship for other necessary things like; copy, pen, pencil, dress, bag etc. to motivate poor families for education. Moreover, the Dalit community will have the right to use, protect and develop their traditional professions, knowledge, skills and techniques. The state will give priority to the Dalit community in modern businesses related to their traditional occupations and provide them with the necessary skills and resources. Also, the constitution manages some percent of reservation seats (Quota system) for Dalit in government jobs. Similarly, most of the Dalit people changed their traditional occupation or doing it in modern ways. Some of them went to India and overseas countries for jobs and higher education. Some of the youths have government jobs in different sector such as; Nepal Police, teacher, administrative etc.

Some years ago, there were different water tap for Malit and Dalit. We were not allowed to touch or drink water from those taps. Also, we were not allowed to touch 'well' and upper caste's people put water in our pots. Nowadays, those waters tap or all the sources of water were changed into community tap or in home to home by the help of government, NGOs and INGOs which helps to solve the water problem. Dalit's settlement and Malit's settlement were few far from each other which can be recognized clearly. From last two decades, it was changed because of migration, bazaar development, road networks, buying and selling process of land etc. Somehow, Dalits were also using of public assets as same as non-Dalit.

I added another question, how is the participation of Dalit members in public works, social activities and social organization? Participation of Dalit people in such activities was being increasing then before. To organize any kinds of committee such as; school management committee, forest management committee, drinking water committee, women group, cooperative organizations etc. members from Dalit community are necessary. Minimum one or two positions are left for Dalit members. In local level election, minimum one or more seats were reserved for Dalit members in ward level, rural municipality level and also in municipality level. It is also necessary to participation of Dalit members in parliament. They carried our voice to the assembly. The government of Nepal reserved some seats in every sector for Dalit which helps to promote participation and upliftment of such community.

As I asked the final question, from which level or organizations are working to eliminate the caste-based discrimination and upliftment of Dalit community? Respondents answered that, there are many local, national, and international level organizations which were being working for eliminate the caste-based discrimination and improve the Dalit community such as; District Dalit Federation (DDF) Doti, Community Development Center (CDC), Equality Development Centre (EDC) Nepal, National Dalit Commission, Dalit Welfare Organization (DWO), Dalit Welfare Association (DWA), The International Dalit Solidarity Network (IDSN), Feminist Dalit Organization (FEDO), National Environment and Equity Development Society (NEEDS), National Urban Development Strategy (NUDS) etc. Among them some of the organizations has been working for eliminate caste-base discrimination and upliftment of Dalit in Doti. Among them some of the organizations work at international and national level. Similarly, they also work at the study area 'Shikhar-2, Doti'. They run a lot of activities related to Dalit upliftment and to clear caste-based discrimination, some of them are given below;

- Organize awareness programs and give them skillful training.
- EDC distribute goat, cow, buffalo, chicken, pig as subsidy and it also help to start new business by providing loan and subsidies.
- CDC provide school dress, bag, book, copy, pen, pencil, breakfast, lunch to Dalit's children for manage educational expenses and also attract them to education.
- FEDO works for landlessness people to provide land.
- NUDS provide grant (Rs. 350,000) to build house for Dalits.
- NEEDS Nepal helps those people whose family member were lost.
- National Dalit Commission Nepal helps Dalit to provide their rights and raise their voice in need. It also does many kinds of programs for Dalit empowerment and solace at all over the nation.
- The government of Nepal establish many laws and policies for Dalit people to provide their rights. It also manages some reservation seats in every sector for upliftment of Dalit community.

4.4 Causes of social change

4.4.1 Education

Education plays a crucial role in promoting social change within the Dalit community of Nepal. Historically marginalized and discriminated against, Dalits have faced significant challenges in accessing quality education. However, as educational opportunities have expanded, it has become an essential catalyst for empowering the community and fostering positive transformations. Education is the most powerful weapon which you can use to change the world (Nelson Mandela). After the development of education in many ways help to change the thought process of human which also help to change our society. Nowadays, many government and private schools were founded throughout the entire nation which helps to accessibility of education to rural areas. The literacy rate of our country has been increasing every year which was 48.61% in 2001, 59.63% in 2011, 67.91% in 2018 and 71.15% in 2021 (World bank, 2023).

Constitution of Nepal facilitates free education with scholarship from primary to higher education level for Dalit's students in Maulik hak, Subsection 2 which was published in 2072-06-03 BS. Moreover, the Dalit community will have the right to use, protect and develop their traditional professions, knowledge, skills and techniques. The state will give priority to the Dalit community in modern businesses related to their traditional occupations and provide them with the necessary skills and resources (Subsection 4). Moreover, many colleges and universities has been establishing many parts of the nation which are supportive for higher education of students. Nowadays, many students are going to overseas countries for higher education which also impacts on social change.

Education empowers Dalit individuals by providing knowledge, critical thinking skills, and awareness of their rights and opportunities. It helps them challenge oppressive practices and discrimination, promoting a sense of self-worth and dignity. Furthermore, Education opens doors to better job opportunities and economic prospects. By equipping Dalit youth with education, they can break the cycle of poverty that has plagued many families in the community. Education enhances the social status of Dalits. As educated members of society, they gain respect and recognition, challenging stereotypes and prejudices that have been perpetuated over generations. Education allows Dalit individuals to move up the social ladder and participate in various spheres of society. As they enter professions and leadership roles, they can contribute to policy-making and influence social change from within. Education can promote empathy, understanding, and inclusivity among people from

different backgrounds. By fostering interactions between Dalit students and students from other communities, stereotypes and prejudices can be dismantled.

4.4.2 Technology

Technology was playing an increasingly significant role in driving social change in various communities worldwide, including the Dalit community in Nepal. The Dalit community has historically faced discrimination and social marginalization. Technology has emerged as a powerful tool for empowerment, awareness-raising, and fostering social change within the Dalit community. One of the best parts of technology is social media which create platforms for voice to Dalit individuals and organizations, allowing them to share their experiences, challenges, and aspirations with a broader audience. It has become a space to express their concerns and demand justice and equality. Technology has provided educational opportunities for Dalit youth who might not have access to formal education. Through online platforms, they can access educational resources, connect with mentors, and participate in discussions on various topics.

Technology has facilitated the formation of virtual networks and communities where Dalit individuals can connect, support one another, and organize collective actions. These online communities create a sense of solidarity and unity across geographical boundaries. Through technological sites, awareness about Dalit rights and issues has spread rapidly, reaching people across various demographics, including those outside Nepal. This exposure has helped in challenging stereotypes and misconceptions about the community.

Technological platforms have been instrumental in mobilizing protests, campaigns, and advocacy efforts for Dalit rights. It has facilitated the coordination of rallies, demonstrations, and online petitions, putting pressure on authorities to address issues faced by the community. Online campaigns and social media movements have influenced policymakers to address Dalit rights issues in legislative processes. Social media acts as a platform to share petitions and advocate for policy changes that promote equality and justice. Videos and stories of discrimination against Dalits have been shared on social media, drawing attention to systemic problems. This exposure has put pressure on authorities to take action against the perpetrators and implement policies to prevent such incidents.

Despite the positive impact, it's essential to acknowledge that technology also has its challenges. Misinformation, cyberbullying, and online harassment can occur, affecting individuals and communities. Additionally, not everyone in the Dalit community may have equal access to digital technology, which can create disparities within the community itself.

As technology continues to evolve, its role in driving social change for the Dalit community in Nepal may further develop and adapt to the changing landscape of online platforms and digital communication.

4.4.3 NGOs, INGOs and Government: The Dalit community in Nepal has historically faced social, economic, and political marginalization. NGOs (Non-Governmental Organizations), INGOs (International Non-Governmental Organizations), and the Government each play significant roles in driving social change and empowering the Dalit community. Here are some key aspects, how they contribute for social change:

4.4.3.1 Role of NGOs:

- **Advocacy and Awareness:** NGOs actively raise awareness about the issues faced by the Dalit community, including caste-based discrimination, access to education, healthcare, and employment. They advocate for policy changes and social reforms to address these challenges. Further they also work for poverty reduction and for education in the study area.

- **Capacity Building:** NGOs provide capacity-building programs to empower Dalit individuals and communities. This includes leadership training, skill development, and education initiatives that enhance their socio-economic status. They started many skillful trainings in the research are such as; agriculture-based trainings, tailoring, handicrafts etc.

- **Community Development:** NGOs implement community development projects that directly benefit the Dalit community. These projects may include constructing schools, health centers, and other infrastructure to improve living conditions. They also provide grand to earthquake victims.

- **Legal Support:** NGOs offer legal assistance and support to Dalits facing discrimination or injustice. They help individuals access justice and navigate the legal system to protect their rights.

- **Networking and Collaboration:** NGOs facilitate networking and collaboration among various stakeholders, including Dalit organizations, civil society groups, and government agencies, to collectively work towards social change and inclusivity.

4.4.3.2 Role of INGOs:

- **Resource Mobilization:** INGOs often have access to more significant resources and funding, which they can direct towards projects focused on

the Dalit community. This support aids in implementing large-scale initiatives and programs. In Nepal, many INGOs were being working for the resource mobilization.

- **Technical Expertise:** INGOs bring technical expertise and best practices from other countries, enabling them to design and implement effective social change projects in Nepal's Dalit community. They provide drinking water, school's toilet, lunch for school children in Shikhar-2, Doti.

- **International Advocacy:** INGOs can leverage their international presence to advocate for the rights and well-being of the Dalit community on a global stage, drawing attention to their issues and promoting international solidarity.

- **Capacity Building:** INGOs collaborate with local NGOs and community-based organizations to enhance their capacity and capabilities to address the needs of the Dalit community more effectively which helps to change society.

4.4.3.3 Role of Government:

- **Legislation and Policies**: The government plays a central role in enacting laws and policies that address discrimination, promote equality, and safeguard the rights of the Dalit community. This includes measures to combat caste-based discrimination, ensure equal access to education, healthcare, and employment opportunities, and protect Dalit individuals from various forms of social exclusion.

- **Affirmative Action and Reservations**: To promote social inclusion and address historical disadvantages faced by Dalits, the government of Nepal has implemented affirmative action policies, such as reservations in education, public employment, and representation in political bodies. These measures aim to provide Dalits with better access to opportunities and representation in decision-making processes.

- **Education and Skill Development**: The government is responsible for ensuring quality education and skill development opportunities for all citizens, including Dalit children and youth. By investing in educational infrastructure, scholarships, and vocational training, the government can empower Dalit individuals to participate in the country's workforce and

contribute to its development. Similarly, the government of Nepal also, provide free education with scholarship from primary level to higher education for Dalit students.

- **Eliminating Caste-Based Discrimination**: The government should work towards eradicating caste-based discrimination at all levels of society. This involves creating an environment where Dalit individuals can exercise their rights without fear of discrimination or violence. Therefore, the constitution of Nepal provides many rights to Dalit community and made many laws and policies to eliminate caste-based discrimination.

- **Monitoring and Evaluation:** Regular monitoring and evaluation of initiatives aimed at the Dalit community help assess their impact and ensure that resources are being utilized effectively to bring about positive social change.

- **Healthcare and Social Welfare**: The government's role in providing accessible and affordable healthcare services is vital for improving the health outcomes of Dalit communities. Social welfare programs that target vulnerable populations can also help address economic disparities and alleviate poverty among Dalits. The government of Nepal has provided free medicines and treatment till one lakh in government hospitals for poor people.

- **Land and Property Rights**: Ensuring land and property rights for Dalits is crucial for their economic empowerment and social standing. The government can implement land reforms and enforce property rights to protect Dalits from landlessness and property disputes. Recently, the government provide fund for landlessness people as 'Haliya Mukti' in which all were from Dalit community in study area.

- **Encouraging Political Participation**: The government should encourage and support Dalit representation in politics and public offices. By ensuring their voices are heard and their interests are represented, the government can foster social change and inclusive governance. For this, the government of Nepal has made a rule that Dalit members should be mandatory in every level of election.

It is essential for the government to approach social change in the Dalit community with a long-term perspective, taking into account the complex historical and cultural factors that contribute to marginalization. Active engagement, policy coherence, and a commitment to social justice are necessary for creating a more equitable and inclusive society for all Nepali citizens, regardless of their caste or ethnicity.

Furthermore, collaboration and coordination among NGOs, INGOs, and the government are essential for sustainable and impactful social change in the Dalit community. Together, they can create a more inclusive and equitable society, breaking down barriers and providing opportunities for the empowerment of all citizens.

4.4.4 Occupation

The impact of occupation on social change in the Dalit community of Nepal significant and transformative. Jobs and businesses provide economic opportunities and financial independence to Dalits. This economic empowerment breaks down the cycle of poverty and create avenues for upward mobility within the community. Also, the constitution manages some percent of reservation seats (Quota system) for Dalit in government jobs. Employment and entrepreneurship often necessitate skill development and education. As Dalits gain access to better job opportunities and entrepreneurial ventures, they are more likely to invest in education and skill training, leading to improved employability and socioeconomic growth which was proved by some of the locals of the study area from Dalit community. Nowadays, they are happy and satisfied with the modern job and business better than traditional occupation.

Economic independence and entrepreneurship can challenge traditional caste-based discrimination. When Dalits become successful in their businesses or occupations, it challenges prevailing stereotypes and prejudices about their capabilities, leading to reduced discrimination. According to respondents, those members from Dalit community who have government job or private job in good position and good business they feel low discrimination from the upper castes people. Because of the jobs and business Dalits and non-Dalits were interrelated with each other. They do a lot of activities together such as; meeting, travel, buying and selling, service provider and consumer etc. It helps in inclusion of Dalits in the workforce and business sector fosters greater social cohesion and

integration. It encourages interactions between people from different castes, leading to more understanding and acceptance among communities.

Some successful Dalit businesses contributes to the development of the local communities through Corporate Social Responsibility (CSR) initiatives, which can focus on education, healthcare, infrastructure, and other social welfare projects. Visibility of Dalits in various sectors, social attitudes toward the community have been changing positively. This increased visibility can challenge deeply ingrained prejudices and stereotypes, leading to a more inclusive and accepting society.

Employment opportunities outside traditional occupations helped in reducing the engagement in manual scavenging, which has historically been associated with the Dalit community. Dalit entrepreneurs and leaders emerge as role models, inspiring others within the community to pursue their aspirations fearlessly. This creates a sense of pride and aspiration among Dalits, motivating them to become active participants in the nation's economic and social development. Economic success and contributions to society through jobs and businesses lead to increased social recognition and respect for the Dalit community. This type of environment influenced the local's societal attitudes and promote inclusivity and acceptance.

To ensure lasting social change and upliftment of the Dalit community, it is crucial for stakeholders, including the government, businesses, civil society organizations, and the general public, to work collectively in creating an enabling environment that promotes equality, social justice, and economic opportunities for all citizens, regardless of their caste or social background. Therefore, a comprehensive approach that addresses both economic and social barriers is necessary to bring about lasting social change and inclusivity for the Dalit community in Nepal.

4.4.5 Organizations such as; school, hospital, government offices
Organizations such as schools, hospitals, and government offices can have a profound impact on social change in the Dalit community of Nepal. These institutions play vital roles in promoting inclusivity, addressing social disparities, and empowering marginalized communities like the Dalits. Educational institutions, hospitals, and government offices can act as spaces for social integration. When individuals from different castes interact and collaborate in these institutions, it fosters greater understanding, empathy, and acceptance among diverse communities. When members of the Dalit community work in educational

institutions, hospitals, and government offices, it leads to better representation and participation. Having Dalit teachers, healthcare professionals, and civil servants can inspire and encourage young Dalits to pursue similar careers, fostering a sense of inclusion and representation.

The study found that, all the Dalit's children and non-Dalit's children goes to same school, participate together in every competition, eat together and stay in same hostel and be friend of each other which help to change their mindset about caste-based discrimination. After the school and college life they apply the same vacancy and doing job together. Such kinds of activities make bonding with each other and they forget about the discrimination. The researcher found the similar cases which helps to change the society of the study area. Moreover, schools, hospitals, and government offices can work towards eliminating caste-based discrimination within their premises and operations. Implementing policies that ensure equal treatment and opportunities for all, irrespective of caste, can create more inclusive and equitable spaces. These organizations can conduct awareness and sensitization programs to educate their staff and students about the importance of social inclusion and diversity. By promoting an inclusive environment, they contribute to challenging stereotypes and prejudices.

Furthermore, hospitals and government offices can implement community development initiatives that specifically target marginalized communities, including the Dalits. These initiatives may focus on infrastructure development, sanitation, and other aspects that improve the overall living conditions. Educational institutions, hospitals, and government offices can become advocates for Dalit rights and social change. They can influence policies and practices that address caste-based discrimination, ensuring that the voices of the marginalized are heard at higher levels.

To maximize the impact on social change, it is crucial for these organizations to work collaboratively with local communities, NGOs, and other stakeholders. By recognizing the unique challenges faced by the Dalit community and tailoring their programs and policies accordingly, these institutions can contribute significantly to fostering a more inclusive and equitable society in Nepal.

CHAPTER V

SOCIAL CHANGE IN DALIT COMMUNITY

The method of doing occupation was traditional before which was survival based, non-technician, utilization of local resources and related to culture. All the occupation were divided according to the castes. In Hindu society there are four Varnas which are; Brahmins, Kshatriya, Vaishya and Shudra. The work of Brahmins; usually priests, study, worship of God and teach others (Hutton, 1963). Similarly, Kshatriyas for political leadership, rulers and soldiers. Likewise, Vaishyas, also known as merchants, held the responsibility of securing the well-being of the community by engaging in activities such as agriculture, raising livestock, and trading (Smith, 1994). Shudras classified as the "untouchables" occupied the lowest rung of the social hierarchy. They were tasked with performing occupations deemed unclean and polluting, including scavenging and skinning deceased animals, and were often regarded as outcastes (Velassery, 2005). The major occupation of Dalit community was related to leather, blacksmith, entertainment, jewelry, pottery, tailoring, etc.

The Dalit community in Nepal has historically been marginalized and subjected to various forms of discrimination and social exclusion. Traditionally, they were often relegated to performing jobs considered "unclean" or "low" in the traditional caste hierarchy. These occupations included manual scavenging, leatherwork, pottery, and other forms of manual labor. However, over the years, there has been a gradual shift in the occupational patterns within the Dalit community. Before a decade, only Damai people works as tailor but nowadays, even Brahmin and Kshatriya also use to sew their clothes. Only Luhar castes use to do work related to pottery and blacksmith but it's changed nowadays because of labor migration and occupation shifting create lack of worker in such field. Also, industrial goods replace those local products and handicrafts made by Parki, Tamrakar, Bhand (Das), and Bhul. Only, Sunar or Sop made different types of jewelry from gold and silver and they only have jewelry shop earlier, but nowadays, all the people from different caste's have jewelry shop in the study area. Factors contributing to this shift include changes in social awareness, education, legal reforms, and increasing urbanization.

Increased access to education has allowed some members of the Dalit community to pursue higher education and access better job opportunities. As education levels rise, more Dalits have been able to enter professions like teaching, healthcare, administration, and even

entrepreneurship. Likewise, the Nepali government has implemented policies to promote the inclusion of marginalized communities, including Dalits, through affirmative action programs and job reservations in the public sector. These policies aim to provide better representation and opportunities for Dalits in various fields which impacts on occupational change.

Luintel (2014), asserted that the working class is currently experiencing a swift and significant process of social differentiation as it adapts to the evolving dynamics of capitalist influence. Within this transformation, a portion of the working class has chosen to engage in non-agricultural wage labor beyond their local communities and has consequently abandoned farming to relocate to Kathmandu. Conversely, another segment of the working class has identified prospects within their rural settings and the agricultural sector. This faction has been actively expanding their options for self-employment in agriculture, which includes practices like leasing land, participating in sharecropping arrangements, intensifying crop cultivation, and transitioning to quicker-growing crops. Two notable instances of working-class households seeking opportunities in agricultural self-employment are the resurgence of *Perma* (exchange) labor and the shift from *Adhiya* (sharecropping) to *Thekka* (renting) arrangements.

Urbanization has led to increased migration from rural to urban areas, opening up opportunities for Dalits to engage in a wider range of occupations, including services, construction, and small businesses. The trend of migration from Hill to Terai or village to city impact on occupational change of the study area. Mostly, they migrate to Kailali and Kanchanpur from Doti and other Hilly districts of Sudur Pashchim Province. Also, Dalit rights movements and increased awareness about social injustices have contributed to changing perceptions about the community's capabilities and potential. This has played a role in challenging traditional occupational roles and stereotypes. With changing times, some Dalits have entered professions that were previously considered outside the realm of possibilities, such as law, journalism, business, and technology.

Mainly, far-western people go to India for job since many decades. Members from more than 90 percent families went to India once for job. From last two decades also went to Arabian countries for labor migration. Besides this, the recent trend was for Japan, Korea, Australia, America, Canada etc. in student or labor visa. Because of low productivity of land, lack of opportunity, low income, weak education system, political and geographical

issues; they were compulsive for migration in foreign countries. The study found that the occupational shift helps to improve the life standard of locals including Dalit community. It also helps to minimize the caste-based discrimination.

It's important to note that while there have been positive shifts, challenges and disparities still exist. Many Dalits continue to face discrimination and limited access to resources, which can impact their ability to fully participate in certain occupations or fields.

5.1 Present livelihood strategy

In social research, a case study is a qualitative research method that involves an in-depth and detailed investigation of a specific individual, group, community, or situation. It aims to gain a comprehensive understanding of the subject of study and explore its complexities within its real-life context. Case studies often use multiple data sources, such as interviews, observations, documents, and archival records, to provide a rich and holistic analysis (Yin, 2014).

Case studies are particularly useful when researchers aim to explore complex and unique phenomena in real-world settings, and they provide valuable insights into individual experiences, organizational processes, and social dynamics (Stake, 1995). However, it's essential to acknowledge that case studies may not be generalizable to a larger population due to their specific and context-bound nature. Nonetheless, they offer in-depth knowledge that can inform theory-building and contribute to broader social research (Flyvbjerg, 2006).

The researcher selected three respondents who have different working experiences and involved in different occupations. All the respondents were representative of Dalit community. Among them, Case 1 was engaged in traditional occupation still nowadays from many generations. Case 2 was doing traditional occupation in modern way and also, he started other business as a source of income. The last respondent, Case 3 was a teacher in Rahat quota at local school but his parents were involved in traditional occupation from many generations.

All the findings were analyzed and described below;

Case 1st: Involved in traditional occupation but unsatisfied

Prem Bhul is the permanent resident of Shikhar-2, Doti. He is 50 years old. He is the representative of those who has been adapting traditional occupation. His main

occupation is related to leather (skin of animal). He makes some goods from the leather like; halunro (skin rope; used for tie ploughing instruments), skin base for Doko, Namlo, etc. He gets Khalo (grains, crops, foods etc.) in the time of harvest instead of his work for upper caste people. Now-a-days, these traditional tools were replaced by modern industrial tools which create more dominance to him.

There are five members in his family. Among them, two daughters and a son which are under teenage and all are studying. His family has been surviving hardly from the Khalo. So, he is totally unsatisfied with the occupation. He is unable to do other kinds of occupations because he does not have any other skills, knowledge and also, he is going in old age. He said that, "it is very hard job but didn't get enough returns instead of the work".

Moreover, he is discriminated by the society because of his occupation. He does not get any kinds of social respect from the society. He has to say 'Jadau' to all the people of upper caste. Therefore, he wishes if the local government helps him, he will change the same occupation in modern way to earn enough money for his family. It helps to save our culture and our cultural things. Thus, stakeholder need to focus on such kinds of occupation and art.

Case 2nd: Changed traditional occupation in modern way and satisfied

Ram Bahadur Luhar is 47 years old and a native of Shikhar-2, Doti. His main occupation is related to blacksmith which he made knife, axe, hoe, dibble, mattock, sickle etc. from the iron. His family has been doing this job from his ancestors' time. It was very difficult to survive from that occupation. Upper caste people give them Khalo (crops, grains, food) and some money instead of that occupation. That was very hard job but very low income in traditional way.

Later, he changed the same traditional job into modern way. He established blacksmith business in the village which made tools from iron as per the need of the locals. He appointed two staffs for the business. Whole Shikhar municipality and some parts of Dipayal Silgadhi Municipality is the market area of his business. He also started Bhageshwor Kutani Pisani Mill in the same village from seven years. There is one staff for the mill and also all family member has been engaged. Before four months, he fired

the staff because of low business of mill. He had two sons and a daughter. They all are married. Among them one son is Nepal police and another one works in bank.

He bought land in Terai area (Kailali district) and also had good saving. According to him, doing traditional occupation in modern way is very profitable. Therefore, he is very satisfied with the occupation.

Case 3rd: involved in government job and satisfied

Shankar Nepali is a representative of those who are engaged in modern occupation. He is a teacher of government school in Rahat quota. He is 33 years old and the local of Shikhar-2, Doti. He had two daughters and a son with the family of five members. His wife is a member of ward committee.

His parents were doing the traditional occupation like tailoring, playing cultural musical instruments (Dhol, Damaha, Tauka, Jhyali, etc.). They got foods, grains, crops and few money from upper caste people. It is very hard to survive their family from that income but his father did hard work and focused his son for study. After he completed intermediate from government school, he got job recently.

According to him, he said that he did not feel much discrimination towards him as other Dalit people because of his education level, job, income, etc. So, more than 95% young generation are not interested in traditional occupation nowadays. They want to do modern job, business or labor migration to another countries. Even though, they are not allowed to enter upper caste people's house, touch water etc. Thus, he concludes that if Dalit people get good education, good source of income, involvement in different local committee and government organizations, etc. people hesitate to discriminate, speak dominative words and also, they care of respect for Dalit peoples.

Major findings of the case study.

The case study disclosed several major findings regarding social change in Dalit community. Initially, those involved in traditional occupations received Khalo as payment, which made it difficult to survive or manage expenses. Moreover, traditional occupations required a great deal of manual labor, with tools being prepared by hand and local resources used as raw materials. These occupations were survival-focused and rooted in arts and culture.

Furthermore, those who were able to change or develop their traditional occupation in a modern way were more satisfied. However, some individuals were unable to do so due to a lack of education, skills, and money. Those with good educational qualifications, a reliable source of income, and a standard lifestyle were less discriminated against by the upper caste.

The younger generation is not interested in traditional occupations and is instead drawn to modern occupations such as government and private sector jobs, business, and labor migration. It is crucial for stakeholders to support and promote traditional occupations in a modern way as they are unable to compete in the modern market. Additionally, the government needs to focus on traditional occupations and provide assistance to helpless families for the conservation of art and culture.

Therefore, people of the study area were shifting their traditional occupation. Some of them has already changed and other were also wanted to change their occupation in modern way from traditional or start non-traditional occupation. Young generations were attracting to modern job, business or migration to foreign countries for labor and higher education. They also, wanted to have quality life with good education, self-esteem, strong in economic and political aspect.

5.2 Major factors impact on occupational shift among Dalit community

Dalits, also known as Scheduled Castes, are a historically marginalized and disadvantaged group in Nepal, facing social and economic discrimination for centuries. They have been traditionally associated with occupations related to blacksmith (iron, silver, copper and gold), tailoring, playing musical instrument, entertainment, pottery, making basket, leather works, manual scavenging, sanitation work, and other low-status jobs. Over the years, there have been efforts to address these disparities and improve the socio-economic conditions of Dalit communities.

Some trends related to the occupational shift among Dalit community are as follows:

5.2.1 Education and Awareness

There has been a growing awareness among Dalit communities about the importance of education and skill development for social mobility. With increased access to education and awareness about their rights, many Dalit individuals have been able to pursue different career paths beyond traditional occupations. Government of the Nepal provide free education, scholarship for Dalit students

which helps to improve education level of such community. Some Dalit members were working in high levels job and also, they were earning good respect and income which was motivating factor to others. Because of the increasing level of education and awareness, Dalit's were also changing their traditional occupation.

5.2.2 Government Initiatives

The government of Nepal has implemented various policies and programs aimed at promoting social inclusion and uplifting marginalized communities, including Dalits. These initiatives have included reservation quotas in educational institutions and government jobs, which have helped some Dalits access opportunities in previously unavailable sectors. Similarly, government also made rules for necessary participation of Dalits in election which also promote the representation of leaders from such community and present their sounds for their rights.

5.2.3 Migration and Urbanization

Rural-urban migration has been a significant factor in changing the occupational landscape for Dalit communities. Many Dalit individuals and families have moved to urban areas in search of better economic opportunities, leading to shifts in the types of jobs they engage in. Moreover, development activities have also great impact on occupational shifting in the study area. Development of road networks, easy access to market and new technology and machines attracting locals to modern occupations such as; market-oriented agriculture, livestock production, handicrafts and they were also starting small businesses. Here's people mostly, migrated to Kailali and Kanchanpur which also boost up them to change their traditional occupation.

5.2.4 NGOs INGOs and Advocacy Groups

Numerous NGOs, INGOs and advocacy groups in Nepal have been working to promote the rights and well-being of Dalit communities. These organizations often provide vocational training, capacity-building programs, and support for entrepreneurship, helping Dalits diversify their occupational choices. It makes locals more skillful, knowledgeable, and awareness which helps to improving their occupations and life standards. They also support them financially, technically or by providing needed machines or instruments which helps to grow up their occupations or businesses.

5.2.5 Changing Social Perceptions

Over time, there has been a gradual change in social perceptions regarding Dalits and their potential contributions to various sectors of society. This shift in attitude has contributed to Dalits exploring a wider range of occupations. For example; my grandparents were very conservative thoughts regarding caste-based discrimination, my parents were not so strict in such discrimination and I am aware of caste-based discrimination and hope, the upcoming generation will be completely aware of such kinds of discriminations. Nowadays, people belong to Brahmins, Kshatriya and Vaishya were also doing some traditional lower caste's occupations such as; tailoring, playing musical instrument, gold related business, carpenter, handicrafts etc. which proved the changing social perceptions regarding discrimination and the occupation shift.

Despite these positive trends, challenges and disparities still exist. Many Dalits continue to face discrimination in various spheres, including employment. Daily bad news coming related to caste-based discrimination and problems of Dalit members. Even they have good education, high class source of income and attractive life style somehow, they were dominated by non-Dalit society. Additionally, breaking free from the historical constraints of occupation often requires significant efforts and systemic changes to address deeply rooted social inequalities.

CHAPTER VI

SUMMARY, KEY FINDINGS AND CONCLUSION

This chapter of the thesis deals with the summary, key findings and conclusion of the study. Summary was organized by summarize the whole study; key findings were picked up on the basis of analysis and interpretation of the results and conclusion has been deduced from the analysis of the obtained data.

6.1 Summary

The study in titled 'Process and Causes of Social Change in Dalit Community of Shikhar-2, Doti, Far-western Nepal' has to analysis the process of social change in Dalit community. It further assesses the causes of social change in the study area. The whole study was based on qualitative method. Primary and secondary both data were used for analysis and interpretation to the study. Whereas, questionnaire interview and case study tools were applied to collect the primary data. Ten participants were involved from the Dalit community of the study area. Similarly, different literature, books, articles, reports, thesis and dissertations were used for secondary data.

The study explores the historical context of caste-based discrimination in Nepal, highlighting the marginalized status of the Dalit community. Traditionally relegated to menial occupations, the Dalits have experienced a shift towards education, healthcare, administration, and entrepreneurship, enabled by government policies and activism.

The study underscores the societal transformation witnessed over time, such as changes in occupation, access to education, and reduced discriminatory practices. The research participants note the positive impact of awareness programs, education, and advocacy by local, national, and international organizations. Additionally, constitutional provisions, such as scholarships, reserved seats, and grants, have contributed to the Dalits' upliftment.

The participants discuss the changing perceptions, with greater interaction between Dalits and non-Dalits, sharing of public resources, and improved participation in social activities and organizations. The study highlights the efforts of various entities, including the Dalit Welfare Organizations, National Dalit Commission, and NGOs, to eliminate caste-based discrimination and promote the Dalit community's well-being. Overall, the research emphasizes the ongoing societal shift towards greater inclusivity and the empowerment of the Dalit community.

The research explores the causes of social change in the Dalit community of Nepal, focusing on education, technology, NGOs/INGOs/government, professions, and the impact of organizations like schools and hospitals. Education is highlighted as a powerful catalyst for empowering Dalits, challenging discrimination, and providing economic prospects. Technology, particularly social media, offers a platform for Dalit voices, raising awareness and promoting change. NGOs, INGOs, and the government contribute through advocacy, capacity building, community development, legal support, and policy changes. Professions play a crucial role, offering economic opportunities that challenge caste-based discrimination and foster social cohesion. Organizations such as schools and hospitals promote inclusivity and challenge stereotypes, while government policies address discrimination, education, healthcare, and economic empowerment.

The study also presents three case studies, demonstrating the impact of traditional and modern occupations on Dalit individuals' lives, and highlighting the importance of education, skill development, and economic empowerment in reducing discrimination and promoting social change. The findings emphasize the need for collaborative efforts to create an inclusive and equitable society for all citizens, regardless of caste or background.

6.2 Key findings

Through the analysis and interpretation of results, significant findings have been deduced and presented to fulfill the study's objectives. These key findings shed light on the process of social change and causes of social change in Dalit community. The notable findings have been stated as follows;

The study revealed noteworthy insights into occupational shifts among the Dalit community, also known as "Scheduled Castes," who make up a substantial segment of Nepal's populace. Historically, Dalits faced caste-based discrimination and social exclusion, being relegated to "unclean" occupations due to the features of the Hindu caste system, including segmental division, hierarchy, restrictions on social intercourse, and occupation. These traditional occupations involved a great deal of manual labor and were survival-focused, rooted in arts and culture. Those involved in such occupations received Khalo, which was a form of payment and made managing expenses difficult.

Dalits are classified into four major hierarchies based on occupation and social interactions. The first-class castes among Dalits include Luhar, Kami, Sunar, Tamrakar, Tumata, Parki, and Oad. The second-class castes include Bhul, engaged in leather-related occupations. The

third-rank Dalit castes, including Dholi, Damai, Nagari, and Nepali, are involved in occupations such as tailoring, music, and traditional work. Bhand/Das is the lowest class caste engaged in singing, dancing, and creating mud-based objects.

Traditional occupations, based on local resources, are made as per the needs of locals and are full of arts and culture. However, the study highlighted the decline of traditional occupations among Dalits due to factors like low income, discrimination, and changing preferences for modern goods. The younger generation is less interested in traditional occupations and is drawn to government and private sector jobs, business, and labor migration. Some Dalits have gained access to education and opportunities, entering fields like education, healthcare, administration, and entrepreneurship.

Despite progress, many Dalits continue to face discrimination and limited resource access. Urbanization and awareness have led to shifts in occupational roles within the Dalit community. Education empowers the Dalit community, challenges discrimination, and promotes positive transformation. Technology amplifies Dalit voices, raises awareness, fosters online communities, and mobilizes advocacy. NGOs, INGOs, and the government drive change through advocacy, capacity building, policies, and collaboration. Professions are shifting from traditional to modern, improving economic opportunities and challenging discrimination.

Organizations impact social change by promoting inclusivity, representation, and challenging stereotypes. Case studies demonstrate the impact of traditional/modern occupations, the importance of education, skill development, and economic empowerment in reducing discrimination. Dalit empowerment through education and economic opportunities leads to social integration and cohesion. Collaborative efforts of stakeholders are crucial for lasting social change, an equitable society, and collaborative actions for all citizens' well-being and inclusivity.

6.3 Conclusion

In conclusion, this research aimed to analyze and interpret the data collected from a study focusing on the process and causes of social change in Dalit community of Shikhar-2, Doti, Far-western Nepal. The data collection involved questionnaire interviews and case studies with participants from the Dalit community. Through the analysis of the collected data, several key themes emerged, shedding light on the socio-economic aspects, traditional

occupations, the process of social change and causes of social change among the Dalit community.

The study revealed that the Dalit community in Nepal historically faced caste-based discrimination and social exclusion. Traditionally relegated to "unclean" and menial occupations, the Dalits have been working in occupations such as blacksmithing, leatherwork, and manual scavenging. However, over time, some Dalits have gained access to education and opportunities, leading to a shift towards fields like education, healthcare, administration, and entrepreneurship. Government policies and activism have played a role in challenging stereotypes and promoting inclusion.

The research also highlighted the hierarchies within the Dalit community itself, with different castes categorized based on their traditional occupations. The study discussed the divisions and social interactions between these castes, showing how they impact the social dynamics and relationships within the community.

The process of social change was evident through various factors. Participants shared how advancements in education, awareness, urbanization, and access to information have contributed to changing occupational roles and breaking down discriminatory practices. The study also emphasized the importance of movements and organizations that have worked towards eliminating caste-based discrimination and promoting the upliftment of the Dalit community.

The analysis of respondents' experiences and perspectives indicated a positive shift in societal attitudes and practices. Participants noted changes in how they are treated in public spaces, such as the removal of separate water taps for Dalits and non-Dalits, and improved participation of Dalits in public works, social activities, and organizations. Reservation policies and the establishment of organizations at the local, national, and international levels have been instrumental in these changes.

While the research revealed progress, challenges remain. Economic disparities, lack of access to resources, and historical discrimination continue to affect the Dalit community. Traditional occupations face declines due to factors like low income, migration, and changing preferences for modern goods. Therefore, there is a need for continued efforts to uplift the Dalit community and address their socio-economic needs.

Furthermore, the research offers insights into the process of social change and its causes among the Dalit community of the study area. It highlights the complex interplay of historical, cultural, economic, and social factors that have shaped the trajectory of the Dalit community's development. The study underscores the importance of ongoing efforts by various stakeholders to address challenges and promote equality, inclusion, and empowerment for the Dalit community in Nepal.

Also, the research on the causes of social change within the Dalit community has revealed several key factors that contribute to the transformation of their societal circumstances. Education, technology, the roles of NGOs, INGOs, and the government, occupational shifts, and the influence of organizations like schools, hospitals, and government offices all play significant roles in driving positive social change for the Dalit community.

Education has emerged as a powerful catalyst, empowering Dalits by providing knowledge, skills, and awareness of their rights. As educational opportunities expand, Dalit individuals are breaking the cycle of poverty, challenging oppressive practices, and contributing to policy-making and leadership roles. Technology, especially social media, has created platforms for Dalit voices, fostering awareness, advocacy, and solidarity. NGOs, INGOs, and the government have collaborated to advocate for Dalit rights, provide capacity building, and implement community development projects.

Occupational shifts have led to changes in traditional occupations, with some Dalits transitioning to modern professions and businesses. Economic independence, entrepreneurship, and representation in various sectors challenge stereotypes and promote inclusivity. Moreover, organizations like schools, hospitals, and government offices have become spaces for social integration, representation, and advocacy, fostering greater understanding and acceptance among different communities.

Case studies have provided insights into the experiences of individuals within the Dalit community. Traditional occupations often involved low income and discrimination, prompting some to shift towards modern businesses or professions for better opportunities and satisfaction. Education and modern occupations have helped reduce discrimination, improve livelihoods, and enhance social recognition.

To ensure sustainable and impactful social change, collaboration among stakeholders is essential. Government policies that promote equality, education, healthcare, and representation, along with support from NGOs, INGOs, and local organizations, contribute

to breaking down barriers and fostering an inclusive society. While there has been progress, challenges persist, and efforts must continue to address discrimination, create economic opportunities, and promote social justice for the Dalit community in Nepal.

To conclude the study, the multifaceted nature of social change within the Dalit community underscores the importance of holistic and collaborative approaches to create lasting and meaningful transformations. As Nepal continues to progress, it is crucial to prioritize inclusivity, education, economic empowerment, and representation to uplift the Dalit community and build a more equitable and just society for all its citizens.

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APPENDIX

Process and Causes of Social Change in Dalit Community of Shikhar 2, Doti, Far-western Nepal.

(Dear respondents, respond the questions freely as you experienced. The privacy and the confidentiality of the responses is highly maintained.)

Questionnaire:

(I) Respondent profile

1. Name:

2. Age:

   (a) 0-14   (b) 15-59   (c) Above 60

3. Sex

   (a) Male   (b) Female   (c) Other

4. Educational status

   (a) Illiterate   (b) Primary   (c) Secondary   (d) Above bachelor

5. Marital status

   (a) Married   (b) Unmarried   (c) Divorced   (d) Widow   (e)Widower

6. Caste/ Ethnicity

   (a) Kami/Luhar/BK   (b) Damai/Dholi/Nagari/Nepali   (c) Parki

   (d) Sunar/Sop   (e) Bhul   (f) Bharn

7. Religion

   (a) Hindu   (b) Christian   (c) Buddhist   (d) Muslim   (f) Other

8. Family structure

   (a) Joint   (b) Nuclear

9. Household head

   (a) Male   (b) Female

(II)   Socio-economic aspects:

10. What is the major source of income?

    (a) Traditional ……………………………

    (b) Modern………………………………..

11. How many years have you been involved in this occupation?

………………………………………………………………………………………………

12. Monthly income of the respondents

    (a) Below 10000   (b) 11000 to 20000   (c) 21000 to 30000   (d) Above 31000

13. Monthly expenditure of the respondents

    (a) Below 5000   (b) 5000 to 10000   (c) 10000 to 20000   (d) Above 20000

(III)   Process of social change and its causes

14. What do you think is their social change or not in your community? How?

………………………………………………………………………………………………

15. Has there been any change in caste-based discrimination before and now? If yes, what
    are they?

………………………………………………………………………………………………

16. Is there any difference in the consumption of public property like; water tap, education,
    occupation etc. before and now? If yes, what are they?

………………………………………………………………………………………………

17. What is the status of participation in social organization of Dalit community?

………………………………………………………………………………………………

18. Which agencies are playing what role to end caste-based discrimination at which
    level?

………………………………………………………………………………………………

19. Does Dalits have become aware of their rights and wellness or not?

…………………………………………………………………………………………………

20. Which elements have played a role in ending caste-based discrimination?

…………………………………………………………………………………………………

21. In your opinion, what kind of work would have been done by which body for the upliftment of the Dalit community?

…………………………………………………………………………………………………

(IV)   Information related to occupational shift among Dalit community

22. What is your traditional occupation?

   (a) Blacksmith   (b) Sewing   (c) Leather   (d) Gold   (e) Other……………………….

23. How many members in your family were engaged in such occupation?

…………………………………………………………………………………………………

24. What did you get instead of that work? (Food, crop, vegetables, money, others)

…………………………………………………………………………………………………

25. Does that income is sufficient for your family or not? If no, what did you do for living?

…………………………………………………………………………………………………

26. Are you satisfied with that occupation? If yes, why? If no, why?

…………………………………………………………………………………………………

27. If you are engaged in the same occupation, what is the reason behind it?

…………………………………………………………………………………………………

28. How did you do your occupation (blacksmith, leather, sewing, gold related) nowadays, traditional way or modern way?

…………………………………………………………………………………………………

29. From where do you bring raw materials? Why?

…………………………………………………………………………………………………

30. In which time/months you have to do more work? Why?

……………………………………………………………………………………………………

31. What do you think, the number of people engaged in such occupation (blacksmith, sewing, leather, gold) are increasing or decreasing nowadays? Why?

……………………………………………………………………………………………………

32. Do you have any other occupation beside this? If yes, what is that?

……………………………………………………………………………………………………

33. Did you only changed the traditional occupation or other people also changed from Dalit community? Why?

……………………………………………………………………………………………………

34. What are the motivational factors that helps to change the traditional occupation?

……………………………………………………………………………………………………

35. What is the annual income from this new occupation? Is it sufficient to manage your expenses or not?

……………………………………………………………………………………………………

36. What type of expenses do you have? What is your saving nowadays?

……………………………………………………………………………………………………

37. Do you have any staff in this occupation? If yes, how many and what is the annual expenses for the staffing?

……………………………………………………………………………………………………

38. How many members from your family are engaged in this occupation? What does others do?

……………………………………………………………………………………………………

Thank you very much for your valuable time.

Name of the respondents for interview.

1. Bhoj Bahadur Luhar
2. Lal Bahadur Nepali
3. Ganesh Bahadur Parki
4. Mohan Sunar
5. Bal Bahadur Tamrakar
6. Jog Bahadur Bhand (Das)
7. Manbir Bhul

Some photographs of the respondents according to their occupation during field survey.

Picture 1

Picture 2

Picture1: Traditional occupation (Ironsmith)

Picture 2: Traditional occupation in modern way (Tailor)

Picture 3: Traditional occupation (Handicraft)

Picture 4: Leave traditional occupation and doing business (Mill)

Picture 5: Traditional occupation (Ironsmith)   Picture 6: Engaged in job (Teacher)