

Chapter-One

Introduction

General Background of Bishwakarma

Blacksmith is a caste group of people who are very labourious and work about iron. They make and repair iron utensils. According to Oxford Dictionary, The word 'Blacksmith' refers to a caste or person whose job is to make and repair things made of iron (Oxford Advance Learners Dictionary, 1995). They are behaved as untouchable in Nepali caste system. They are in pani nachalne choi chhito halnu parne group (Sharma, 1977). They are hard labourer. They have labourious occupation. So, called 'Kami' in Nepali. The origin of Blacksmith is Bannage, bank of Sindhu and Ganga river in North India (Chaudhary, 2048). They worship Saint Bishwakarma. St. Bishwakarma was the engineer of God Brahma when God was creating this universe (Khatri, 2058).

In the Vedic origin of Varna and Caste, we come to know that the Sudras were created from the leg of God Brahma. Likewise Brahmins from mouth, Chhetris from arm and Baishyas from Knee (Veda during recitation on Purans). Physically Blacksmiths are similar to high caste people (Brahmin, Chhetri) whose cultural practices also similar to them. Their physical structure and cultural values are same. But they are being dominated in society. they are suppressed and behaved as untouchable (Khatri, 2058: 27).

In Lichhivi period, there were four varna and Eighteen caste in Nepal (pandey and Regmi, 2054). There were no provision of untouchables. There was discrimination on the basis of varna. King Jayasthiti Malla declared four varna, thirty six caste and 725 sub caste and started discrimination on the basis of varna and caste. Later king Prithivi Narayan Shah tried to make equality in society to complete the unification process of Nepal (Bishwakarma, 2054).

King Surendra Bir Bikram Shah developed a code, known as Old Legal Code 1910, which categorized people into different caste on the basis of their occupation. New Legal Code 2020 declared that there are Tagadhari, Matawali, Pani nachalne choi chhito

halnu naparne and pani nachalne choichhito halnu parne (Sharma, 1977). The constitution of Nepal 2047 declared untouchable is punishable work. But it is in practice in Nepali culture. It is in the heart of called higher caste Nepali people.

The caste system was also developed with feudal and patriarchal society. It was developed as a custom according to the Hindu ideology. There are four fold varna system Brahmin, Chhetri, Baishya and Sudra, Blacksmith or Bishworkarma are in Shudra, group of people. Sudra are victimized on caste discrimination. They are behaved as untouchables. But in the period of origin of caste system; explained in Ramayan, Hindu Holybook, God Ramchandra his brother and wife had taken shelter in a St. Bishworkarma's hut in jungle when they get punished to spend 12 years in forest from their father, King Dasharath. At that time, there was no discrimination. Our social structure made it as untouchable and low status and developed caste/varna discrimination system. Nowadays, the followers of that Saint Bishworkarma are Blacksmith. Saint Bishworkarma had equal status to King Ramchandra but his followers are suffering from caste discrimination. That is the demerit of caste system.

In ancient time, Blacksmith had higher status but with the development of our social situation it changed and became worse. With the change of time, they took iron hitting job as their occupation. It has great importance, because national occupation is agriculture. They built different agricultural equipments By hitting iron. It developed our social structure. At that time, basically most of people are involved in agriculture. Agriculture was backbone for the economy. Blacksmith used to built and repair the agricultural equipments such as Kuto, Kodali, Sickle, Plough, etc which were important for agriculture. So, they had great role in society. They are part of social integration. In the absence of Blacksmith society couldn't go ahead smoothly.

But, nowadays Bishwakarma people are changing their occupation. Society jumped from agriculture to semi-industrial stage with the transformation of society, the traditional job of Blacksmith, iron hitting fell on crisis. Agriculture as well as industry also need different materials but these are supplying by national, international and multi-national companies. Such companies productions are accessible and cheap in value and easily and anytime available. They pushed making equipment by iron hitting into backward/backside.

So, Blacksmith are changing their traditional occupation. Now most of the Blacksmith people are changing their occupation and adopting different works such as employment in companies, arm force, construction labourer, business, etc. It helps to change their position in society. For job they should go different places and they adopt there's culture and apply upon them and there. It brought change in them.

1.1. Literature Review on Bishwakarma

Bishwakarmas are rich in art. They are skillful people but lack of education, lack of suitable wage and respect in society. process of modernization, industrialization, and commercialization their traditional job is in crisis. Their production could not compete with factory production. They faced social discrimination, untouchability etc. may be some causes to displace them and their ancestral job (Hemchury, 2057).

New generation is indifference and they are not eager to learn and follow their traditional job because of social domination, discrimination and insufficient income etc. They are leaving it and adopting another job. In this way, art, skill and traditional job of Bishwakarma is going to disappear (Ojha, 2058).

The traditional occupation of Bishwakarma is decline because of rapid urbanization. Their product can not control the market, cannot expand the market and can not get the price. So, they are falling in crisis and facing more difficulties to run their daily life (Cox, 1994).

Modernization, industrialization, new and modern technology, modern machines etc. are attacking upon the traditional job of Bishwakarma (Sharma, 2057).

According to Dilli Ram Dahal two clear discordance are constantly operating in the lie of Dalit in Nepal making them subordinate and dependent throughout the years (1) Dalit are struggling for an egalitarian future in recent years keeping in fact the dominant Hindu caste values of social stratification with them. This exclusion model with in them reforms their Hindu domination. (2) Dalit liberation model in Nepal operated more at the advocacy level then improving their fate moved towards the rights based approach giving minimum attention dependence on their patron has reminded virtually alive even today.

despite their struggles for "social equity" over the years. (Dahal, et al, 2003, Hindu nationalization and untouchable reform).

Most of the Dalit people are poor and landless. Their traditional occupation are stigmatized by the society and even if some how they try to pursue it, they can't compete with the cheap product available in the market. This cheap products have displaced their livelihood (Bhattachan, et al , 2003).Therefore they are not only socially discriminated but also economically backward.Rapid growth of deforestation directly effects to Bishwakarma because their traditional job totally depends upon it(Regmi, 1994).The government has no effective plan to preserve the traditional job of Dalit community . It has no provision of good supplements of raw materials and dept facilities to run their job (Bishwakarma, 2054).

There are more difficulties to live using minimum wage of their traditional job to Bishwakarma community. They don't have their own land and agricultural instruments or means of production. So they have compulsion to sell their labour in cheap price (Bishwakarma, 2058).

Dalit NGOs Federation (DNF) prepared different aspect and gave name Agendas of Dalit in New Constitution -2065. It covers different aspect , they are civil and political issues , social issues, economic issues, legal issues, educational issues and health issues.

Dalit NGOs Federation asked for special reservation,20% representation of dalit in every political parties,equal representation of dalit in the reconstruction process of state,should be constitutional provision to end caste discrimination and untouchability,government should manage market for the product of dalit and many other things.Government should provide security to dalit while they are using basic and human rights.Government has to focus to improve dalits economic status,it should provide land to landless dalit through revolutionary land reforms.They are asking to preserve the traditional occupation of dalit by granting fund to them.State should give priority to dalit on foreign employment.that all is in centre level but in local level dalit people are not informed that what is being in centre for their welfare.But there is no particular voice for Blacksmith in national as well as local level. In this study area,Blacksmith people are not informed about their rights,real duties and their changing process in national level.

1.2 Statement of Problem:

Blacksmith's traditional occupation under caste system is furnace's work to prepare agricultural equipments working regularly but still dependence upon patron-client relationship with their landlord. It cannot fulfill their fundamental needs or demands. It cannot earn money. They work on Lord's house and they get grain as wage not money. Only few people are taking part in that occupation, iron hitting.

Blacksmithing, equipment making etc. are considered as their ascribed occupations. Their duty is to serve the people of high castes by performing these occupations, interrelating and interacting with each other are clients. In due of time certain changes in Bishwakarmas have occurred with imitation of traditions or life patterns of high caste people. But due to the lack of researches many questions such as who are they? How are they maintaining their life style? Is there change in the period of time? What types of changes are significantly occurring? If changes occurred in what aspects of life? People of which groups are more inclined in social mobility? What is the level of directed change? etc. are still unanswered. In order to answer these questions, this topic is selected as research problem in order to observe the change in Bishwakarmas. Social worker, planner, law maker etc have challenge to observe the real situation of Bishwakarma to address them. For that purpose;

- What is Blacksmith's existing situation?
- How are they being changed?
- Is society taking it easily? etc agendas are standing as problem.

Nowadays, they are going to change their traditional occupation. This study will investigate the way of their life of Blacksmith and document which have major role for their socio-cultural status that have recorded as the result of process of modernization and sanskritization.

The research statement for this study is How are they changing their socio-cultural status? That will be studied on the basis of marriage, family economy and other aspects which are closely related with their lifestyle.

1.3 Objectives of the Study:

General objectives of this study is to investigate the Blacksmith's activities tradition rituals customs and social perspectives towards them.

Specific objectives

The specific objectives of the study are

- To find out the socio-cultural situation of Blacksmith of the study area.
- To investigate the Blacksmith's lifestyle/life pattern changing process
- To search the impact of Blacksmith's change in traditional job on community etc.

1.4 Significance of the study:

This is a sociological study about socio-cultural status of Blacksmith community in Limithana VDC, Parbat. It shows the present socio-cultural situation of Blacksmiths. The study mainly find out the socio-cultural status of Blacksmith and their activities. It also expose the real situation of Blacksmith and provides the suggestions for their enhancements. for social inclusion.

It shows the structural aspects of society. Most of the Blacksmiths are poor and illiterate. Such kind of study has not been done yet in this area. So, it will be beneficial for those who will be interested in this field. It will be beneficial for development practice as well.

1.5 Limitations of the Study :

This study basically concerns only the Blacksmiths community of Limithana VDC Of Parbat District. Blacksmiths community's backwardness and changing pattern will be studied on the basis of economic as well as socio-cultural variables such as: income, wealth, unemployment, caste, ethnicity, occupation etc.

Here, the finding of this study may not be generally conclusive. But it is hoped that this study would provide certain insights of dalit basically Blacksmith, their daily activities and condition of cultural change.

Chapter-Two

Literature Review

2.1. Theoretical Review:

2.1.1 Structural Functionalism:

In sociology, structural functionalism is a dominant theoretical approach which studies the society as a system, consists of various parts. These social parts are functionally interrelated and interdependent to each other. In the absence of one part, the society can't run smoothly. So, society is a system or interaction which is basic unit of society to analyze.

The prominent figure of this theoretical approach, Talcott persons argues that status-role as the basic unit of society to analyze. Status refers to a structural position within the social system and role is what the actor does in such a position. Seen in the context of its functional significance for the larger system (Ritzer, 1980: 237).

These are different approaches in functionalism school of thought. Among them, Emile Durkheim's structural functionalism and others. (Ritzer-1980). In Durkheim's view, sociology is the study of social facts which are external to and coercive of. So, he is known as the societal functionalist.

In Durkheim's view, these are two types of social facts in our society. Material social facts and non-material social facts. The concept of social facts has several components but crucial in separating sociology from philosophy is the idea that are to be studied empirically not philosophically.

Material social facts are clearer than non-material social facts because material social facts are real, material entities but they are also less significance in Durkheim's work. (Ritzer, 1980: 76). The social facts is sometimes materialized so far as to become an would be two examples of material social facts. The heart of Durkheim's sociology lies on the study of non-material social facts. Norms and values, generally culture are good example of non-material social facts. Non-material facts are found in the

minds of actors. It is a mental phenomenon but these are external to and coercive of another aspects of the mental process of psychological facts.

Most of the sociologists are interested in social norms, values and other social phenomenon. Psychological are concerned with such things as human instincts. In Durkheim's study he gives more emphasis to the non-material facts than material facts. His early works emphasised on external constraints and coercive social facts with positivistic often quantitative methods.

Material social facts occupy the position of causal priority but not of causal primacy for eg. Durkheim looked at the significance of dynamic density for differences in suicide rates but found that its effects is only indirect. But differences in dynamic density (other material social facts) do have an effect on differences in non-material facts and these differences have a direct effect on suicide rates.

Collective representatives are the central components of Durkheim's system of non-material social facts. Collective representatives are not reducible to the level of individual consciousness. Representations collectives result from the sub-stratum of associated individuals but they have 'unique' characteristics. Durkheim used this term to refer the structure of collective representations. (Ritzer, 1980; 84)

Based on Durkheim's assumption I analyze the situation of Blacksmith in Limithana VDC, Parbat. I think that Blacksmith provided certain facilities to their neighbor. They took certain support from others in such way there is a system/chain or structure. There is 'give and take' relationship between them. Blacksmith give labour and agricultural equipment to other villages and get wage. The main occupation of dwellers of Limithana VDC is Agriculture. The traditional occupation of Blacksmith is iron hitting but they are changing their job. By the change of time, they adopt different cultural phenomena and changing them and their place is taken by market and industrial products. In this way I argue that the job of Blacksmith makes easy to Brahmin Chettri and other Dalits, if there is no Blacksmith, the villagers should face more difficulties to push their daily life because of scarcity of equipments.

A book "Chhapama Dalit" under entitle "Dalit Jati Ra Garibi" has carried out two major points which are a type of an occupation and its situation and another is they left their tradition occupation (Bishwakarma, 2058). A survey shows that about 40

percent dalits are left their traditional occupation (Rijal 2006)

Most of the Dalit people and their traditional occupations are stigmatized by the society and even if somehow they try to pursue it, they can't compete with the cheap products, available in the market. Cheap products have displaced their means of livelihood.

Caste Hierarchy chart of Nepal.

1. Tagadhari – Twice born caste – Thread wearing caste

- Upadhyay Brahmin (Purbia and Kumai)
- Rajputs (Thakuris)
- Jaisi Brahmins
- Chhetries.

2. Matawali – Liquor Drinking castes

- Unenslaveable castes (Newars, Magars, Gurungs, Rais, Limbus etc.)
- Enslaveable castes (Bhotya, Chapang, Majhi, Danuwar, Nayu, Darai, Kumal, Pahari etc.)

3. Pani Na Chalne Chhoi Chhito Halnu Naparne – castes from whom water couldn't be accepted but whose touch doesn't require asperagation of water .

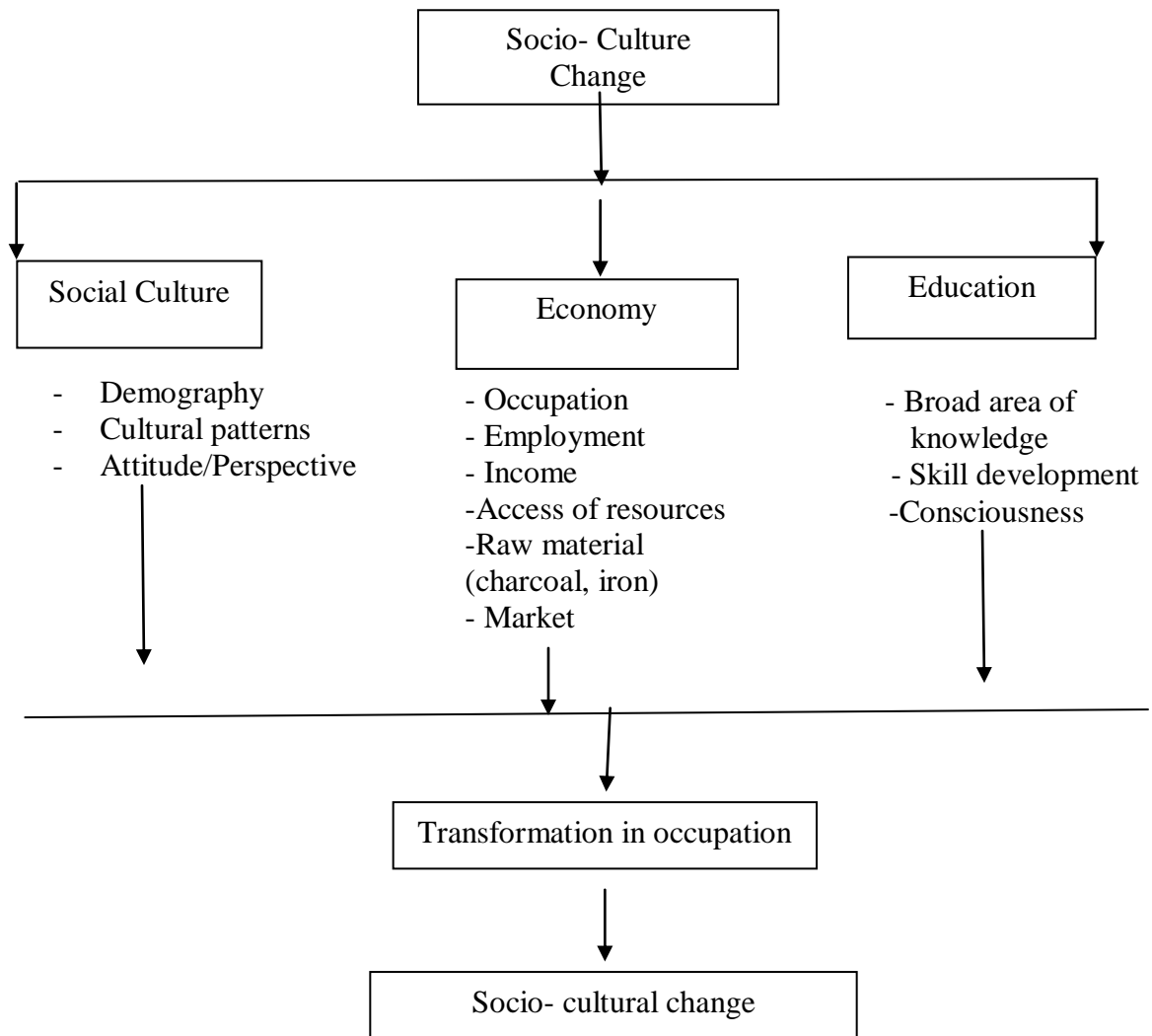
Non Hindu, Musalman, Dhobi, Kasai, Kusula, Kulu, Kalawar, Kundara etc.

4. Pani Na Cchalne Chhoi Chito Halnu Parne – untouchable castes.

Kami, Damai, Sarki, Gaine, Badi etc.

(Adopted from old legal code of Nepal, 1910 B.S. P. R sharma 1977Ad.)

2.1.2 Conceptual Framework



We can see different aspects in our society such as, culture, economy, education etc. Attitude perspectives, beliefs, morals etc, reflect our culture. Like this, economy is guided by income occupation, employment, raw materials, market etc. Education guides towards the broad knowledge, development of skill, and increase consciousness.

People change occupation by causes of other people's attitude and perspective towards their occupation. If there is no proper income no availability of raw materials and lack of market they change their occupation. Development in skill and

social consciousness also guide to change their occupation.

If any group change their traditional occupation. Surely, there will be socio-cultural change. Like this Blacksmith people change their traditional occupation and it guides to socio-cultural change in that area. Blacksmith will be in crisis there. People should face problems in social structure. Because Blacksmith community is a part of society like other community. In absence of a part the structure can not go ahead smoothly.

2.2 General Overview on Blacksmith Community:

Total area of study area, Limithana VDC, Parbat is 11,667 ropani. There are 385 households and 416 families. Total population of study area is 3523 and Blacksmith's population is 340. It is 9.67% of total population.

Most of the people of study area are farmers. They should depend on agriculture. They use local equipments and technology for agricultural purpose. They use plough, spade, sickle etc. to plant crops. Blacksmith used to make and repair those equipments which are essential for agriculture.

Blacksmith and other caste of that area integrated. They are conducting a type of relationship which helps them to push their activities. By this relationship, they can survive easily. For this purpose, Blacksmith are fully depend upon iron hitting and building. Agricultural equipment process instead of that they used to take fix amount of grain which helped them to survive. Give and take relationship was established there which was guiding society properly.

With the change of time, Blacksmith people changed themselves and they started to search their engagement in public sector especially job on public sector. They made engage them on guard, arm-force, sweeper etc. lower grade's job. They have no more access on higher level's job. Form these sector, they couldn't get proper money but they got knowledge about social structure, parts of social structure, are and its importance. They knew their role for social mobility and social activities. They found themselves as a part of social structure. In the absence of this part of the society can't run smoothly.

Chapter-Three

Research Methodology

3.1 Selection of Site or Location:

The specific area of this study is Limithana VDC Parbat, especially Blacksmith community lived at study area. Their social and cultural status is focal point but their political economical etc. aspect also will describe.

This study mainly based on Blacksmith community. It analyzed the existing-socio-cultural status of Blacksmith people in this study area.

3.2 Research Design:

Research design is the plan of investigation conceived so as to answer to research question and to control variance, which has two basic purposes:

1. to provide answer to research questions and 2. to control variance. (Kerlinger: 1973:300)

In research design of this study is – descriptive and explorative because Blacksmith's social-cultural status and their traditional job and seeking new jobs. What may be the causes to change their job and adopt new job. It will explore that the result of their changing job and its impact on society as well as culture. It is helping to change cultural aspect or not it will invented.

3.3 Sampling

Limithana VDC, Parbat is selected as study area. In this study, it is taken from purposive sampling techniques. To collect data and for study area this purposive sampling technique is used because there are large number of dalit e.g. Damai, Blacksmith, Sarki etc. For this study, Blacksmith community is selected because they are shifting their traditional occupation. Their traditional occupation is not sufficient for their lifestyle. Their job (iron hitting) is in crisis. It is going to disappear. Blacksmith group is purposively selected as the study to observe the socio-cultural change by occupation change. There are 58 households and 341 population of Blacksmith in study area. For this study, 30 households has been taken as sample using simple random sampling

method. That is 51.72 percent of total Blacksmith's households.

3.4 Nature of Data:

For this study, using purposive sampling technique. Both quantitative and qualitative data have taken but the study focus on qualitative data to fulfill its objectives.

3.5 Sources of Data:

The main objectives of this study is to find out the social as well as cultural status of Blacksmith and why they are changing their traditional occupation of the study area. To gain this objective, the study needs primary data. To take primary data from the informants questionnaire, schedule have been prepared. This shedule contains simple and direct questions related to the independent variables. (land, size, other resources of income, etc).

To get information, primary data only are not sufficient. So, I have taken secondary data as well. Such data's sources are: different published and unpublished documents, T.U. library, internet, thesis disserations, journals, newspapers, etc.

3.6 Data Collection Tools and Techniques:

Both quantitative and qualitative data are collected using various methods such as schedule, observation, etc. Information are collected from person to person according to purpose and objectives of the study.

a. Schedule:

Schedule is used to both qualitative and quantitative data. Information by introducing the study, purposes and objectives. Firstly, informants are convinced by the researcher then interviewed. It is also useful for the researcher to get information as caste domination, oppression, economic dependence, cultural activities and participation. For that purpose two types schedule will be prepared. Firstly ,General Schedule is prepared to general informants especially Blacksmith people and secondly, checklist is prepared for key informants, who could give proper information in order to get reliable data. They are other caste groups people also.

b. Observation:

Non-participant observation is applied to get the relevant information. Basically, this technique is used to get the information about their condition and other's behavior upon them, their cultural status and their participation on social works, etc.

c. Case study

In this study, 5 case studies have conducted from different age, sex and economy background's people. These case studies were focused on their occupation and its situation. Five different sectors Bishwakarma people are selected for case study. Syanu B.K, who is following his ancestral occupation. Dhan singh B.K, Bhim Bdr B.K, Gopal B.K and Ranjeet B.K are others. Researcher asked them about their situation, their perspective and attitude towards their traditional occupation. Change related questions, problems to their occupation, need to change their occupation, problems to their occupation, causes of occupational change and result of it etc are asked as questions in this study.

3.7 Reliability and Validity

Before the preparation the questionnaire, the researcher reached in study area and get information. This information is involved in this structure. So, it can be reliable. The researcher used test, retest method, crosscheck method, Jury opinion etc. for validity of study. In this study, name, age and their real income is exposed in the suggestion of respondent. If they are not agree to mention their reality, those are not exposed.

3.8 Method of Analysis:

The data you have collected, regardless of your method will be in the form of raw data that is data have not yet been processed in any way. Your first step in analyzing the data will be to prepare those data for the types of analysis you plan to condense, display and interpret such data. In qualitative analysis initial information gathered. The raw data must be converted into numerical equivalents for the purposes of quantitative analysis and statistical testing.” (Baker, 1999:334).

In this study, simple tabulation is used for data analysis. Acquired data are analyzed using statistical tools, tabulations, etc. Data of information are interpreted according to the objectives of the study.

Chapter – four

Introduction of the study area

Kusma Bazar is parbat district's headquarter. The total area of the district is 53,686ha. Out of 53,686ha land, 30,589ha. is areable (9021ha. khet, 19,571ha bari and 19,97ha. forest). Temperate and subtemperate types of Climate prevail in it, where maximum temperature is 32.3°C and minimum is 7.5°C . It is divided into 55 VDCs and 9 Ilakas.

Limithana is one VDC out of 55 VDCs. It is situated 12 to 14km far from the district headquarter Kusma Bazar. It is located at the middle of Ilaka no.seven and thanamaula VDC in east, Shanker pokhari VDC in north, Devasthan and khanigaun VDCs in west and Kurgha in south.

The total population of Limithana VDC is 3523 in 385 household (village profile 2007). Among this population size Brahmin and Chettri are 63.72 percent, ethnic castes are 12.07 percent and Dalit are 24.21 percent including Bishwakarma. The major castes group in study are Brahmin Chettri, Gurung, Kami, Damai, etc. Brahmins have the 1st position in this village, like this Dalit are in second position in size. Culturally, Brahmins/Chettries are engaged on agriculture. They have more land and they have to cultivate different kinds of crops or it needs to provide land less people to cultivate and they need to give certain amount of grain to landless.

Most of the occupational group (untouchable people) Bishwakarma, Damai, Sarki, etc. are landless or small piece of land. Most of them have to pass their life by serving high caste people and by doing wage labour. Some of them following their ancestral occupation, iron hitting, sewing, shoe making, and agriculture. They have no land. So, they should work on landlords land. In this village Bishwakarma are very poor because they behaved as untouchable in society. Most of them are leaving their occupational job and involving in seasonal migration or others types of labourer work. Such as timber's work, house making work etc.

4.1 Demographic Stauts in Limithana VDC

According to population census helded in 2058 the total population of Limithana VDC is 3523. Out of them 1711 are male and 1812 are female. Total household are 385 in study area.

Caste,Ethnic distribution of total population in Limithana VDC

Different caste groups people are living in limithana VDC. Major castes are Brahmin and Chhetri. They all are living peacefully. There is no conflict on the basis of caste. This thble shows the caste ethnic distribution of people in this study area.

Table No.1 Caste Distribution in Limithana VDC

S.N.	Caste/ethnic group	Total population	Percentage
1.	Brahmin	2149	61.0%
2.	Chhetri	388	11.02%
3.	Kami	341	9.67%
4.	Damai	328	9.31%
5.	Gharti	81	2.3%
6.	Magars, Gurungs	24	0.68%
7.	Others	237	6.02%
	Total	3523	100%

Source:Field survey,2008

This shows that the total population of Limithana VDC is 3523. This population distribution on basis of caste is 61.0% Brahmin, 11.02% Chhertries, 9.67% Kami, 9.31% Damai, 2.3% Gharti, 0.68% Magars and Gurungs and remaining 6.02% others in study area.. Bishwakarma has low population in comparison of Brahmin chhettri. But they are more than other low caste .They are not well educated and aware about their status and unaccessibility of family plan may be possible reason for that .They are scattered here and there.They are living in ward no.2,3,5,6,7,8 and 9They have altogether 58 households.

4.2 Caste distribution of Dalit community in Limithana VDC

Many Dalit Community are living in study area. They are helping each other as well as higher caste community. This table no.2 shows the caste distribution on Dalit Community in study area.

Table No.2 Caste Distribution of Dalit in study area.

S.N.	Castes	Population	Percentage
1.	Bishwakarma	341	39.93%
2.	Damai	358	38.40%
3.	Sarki	185	21.67%
	Total	854	100%

Source: Field survey,2008

In this study area Brahmin, Chhetri, Dalit, etc. are living together. Especially Dalit are in very poor condition because they are known as untouchable in the society. They have no good access for development, politics and others social activities and works . Above table shows their caste distribution.

4.3 Bishwakarma: distribution, on age group of sample households.

Different age group's people are living in Bishwakarma community. That population is divided into three group and shown in table no.3.

Table No.3 Distribution of Bishwakarma on age group.

S.N	Age group	Population		Total population	Percentage
		Male	Female		
1.	Below 14	29	40	69	31.80%
2.	15-59	63	73	136	62.67%
3.	Above 60	7	5	12	5.53%
	Total	99	118	217	100%

Source: Field survey, 2008

This table shows three types of people on the basis of Age. There are 31.8% people who belongs to under fourteen. This is child group. This number is comparatively high. To be this group's people more there may lack of awareness. This group is dependent group. They cannot work properly and other people need to help them. So, their economic status may not develop. There is another independent group .It is 62.67% that indicates that they have more labour and can do everything. If we mobilize them properly definitely we will reach in the peak of development.

There are no more elder people. Altogether only 5.53% are old person. most of them get death until sixty. They have not well economic status. They are suffering from poverty. They have no nutritious food. they could not get balance diet. So, there is not more old people.

4.4 Land distribution in Bishwakarma Community in Limithana VDC

Table No.4 Land size in Bishwakarma Community.

Sn	Land Size	households	percentage
1	Less than 1 Ropani	9	30%
2	1-5 Ropani	19	63.33%
3	More than 5 Ropani	2	6.67%

Source: Field Survey 2008

This shows that the land owning rate of Bishwakarma community .It is in miserable condition.most of them have 1 and half ropani of land.that land is also not fertile and plain.it is unfertile and rugged land. There they can plant maize, millet etc. They can not dependent upon their own land. They should work in the lord's land.

4.5 Educational status in Blacksmith community

Education is the light of life.The light of education cannot reach properly to Blacksmith people.Most of the old people are illiterate.New generation is taking education in the middle of obstacles.Table no.5 shows the accurate educational status of Blacksmith people.

Table No.5 Education in Blacksmith Community.

S n.	Educational degree	male	%	female	%	Total population	%
1.	Higher secondary or above	5	2.3	2	0.9	7	3.2
2.	Secondary level(6-10)	21	9.6	26	11.9	47	21.6
3.	Primary level(1-5)	26	11.9	32	14.7	58	26.7
4.	Informal education	20	9.2	7	3.2	27	12.4
5.	Illiterate	19	8.7	33	15.2	52	23.9
6.	Pre-school time	8	3.6	18	8.3	20	11.9
	Total	99	45.6	118	54.3	217	100%

Source : Field Survey,2008

Bishwakarma community is very backward in education. There are 23.96% of Bishwakarma are illiterate. They are unable to get proper educational opportunities. This table presents the educational status of Bishwakarma communities sample household. Because they are living upside and slope area. It is remote as well. There is no availability of school and teacher. There was discrimination. Higher class teacher could not teach them. They have not their own caste teacher. They are poor. They could not send their children to school. So, most of them are illiterate.

4.6 Occupational structure of sampling household

Table No.6 Occupational structure in Blacksmith community.

Sn.	Occupation	No.of household	Percentage
1.	Agriculture	10	33.33%
2.	Iron Hitting	5	16.67%
3.	Labour	9	30.00%
4.	Others	6	20.00%
	Total	30	100%

Source: Field Survey, 2008

In parbat district, most of Bishwakarma's are leaving their ancestral occupation and adopting another one. Major part of them are engaged in agriculture and very few are on other field. Most of Bishwakarmas who are involved in agriculture are depending in others land. Because they do not have their own land. They have to be a labourer in others's land. So, labourer is their another main occupation. Large part is engaged on labour. That labour is not sustainable. It is only seasonable. All of the lords are not paying suitable wage for their labour. This case also helps to be their economic status weak and dependent. Only some people are still hitting iron and following their ancestral job. They have compulsion to run forance because they are not skilled people. They have no skill, new idea and investment to leave that job and adopt new one. So, they are unwillingly doing that work.

4.7 Others response towards their new job (Their saying)in sample households.

Table No.7 Others response towards their new job.

SN	Feelings/views	Number	percentage
1	Positive	19	63.33%
2	Negative	11	36.67%
3	Total	30	100%

Source: Field survey,2008

In this study area most of the Bishwakarma people have changed their ancestral occupation and have adopted new job. Major part of the village take these as positive change in that community. Some villagers who are comparatively old and believe in blind faith take these changes as negative. They are also right in their logic. They said that they are also a part of society. If all of them change their occupation the society should face many problems or appear a crisis in society in the absence of one major part. But those who are changed their occupation they want to make rapid progress in their life. So, it may bring change in society.

4.8 Income in Bishwakarma Community

Major sources of income of Limithana VDC's Bishwakarma community are agriculture and their traditional job. After that, they have other sources of incomes such as, livestock, abroad job, wage labour etc from agricultural activities, they produce different grains. But they need to wait until they are harvested. From traditional job only they can get grain as wage are in year, for wage labour, they should face many problems, they have no chance of daily work. They should depend upon season only in working season, they can get job. So their economic condition is not good. They said that their income is not sufficient to run their family to address to their problems and demands.

4.9 Sources of charcoal in study area's sample households.

Table No.8 Sources of charcoal in study area.

SN	Sources of Charcoal	Numbers	Percentage
1	Government Forest	8	26.67%
2	Community Forest	15	50.00%
3	Market	7	23.33%

Source: Field Survey,2008

Most of the Bishwakarma people have taken the community forest as the sources of charcoal. Some households are using the charcoal from government forest and few people are buying in the market or other people's house or private jungle. They are being involve in community forest. if they are not the member of the community forest that the community forese would not provide charcoal, wod, timber etc. To them. It shows that their social status is progressive. To be involve in community wise activities.

4.10 Religion in Bishwakarma Community

Religion is a set of beliefs and practices (Ember and Ember, 1977). It is existed in every society. It has great role to maintain social harmony in particular society. Like this, Bishwakarma community of Limithana VDC has been developed with different beliefs concepts and practices . They are guided by Hindu religion.

All Bishwakarmas are the followers of Hindu religion. being hindu they worship Hindu gods (Shiva, Mahadev, Ram, Krishna, Durgabhawani, Saraswati, Laxmi, etc). They perform their life cycle or ceremonies according to Hindu idology . They celebrate Hindu festivals and rituals. (such as Dashain, Tihar, Teej, Holi, Chaite Shrawan Sakranti Maghe Sakranti etc and various puja's- Nagpuja, Sansari mai, Deewali puja etc). They worship on public temples but they cannot enter there. They give their materials to worship to Brahmin priest and priest worships pronouncing their name and their will. They held birth to death ceremonies (eg: birth, pasni, chheour, marriage, death).

Birth

When anyone born in kami community they gather and ask about her condition. Ninth day is their naming day. There was a traditional pattern that their name

should not come gods or king name but it is changing now. Gods name are being used today.

Marriage

They get married in another clan above twenty years young boys and above sixteen years young girls are ready to marry in Bishwakarma community. For marriage they search another clan's girls or boys within clan, no chance to get marriage . There is brotherhood relationship within clan . In this way, clan has great role in Bishwakarma community. Parents arrange boy and girls and held marriage ceremony. It happens according to Hindu tradition. After marriage girls go to boys house and she has to stay there. Sometimes she can return in her birth house.

Death

Like other Hindus Bishwakarma people feel sorrow in death. Because they lost their family member. If someone died from one clan, they think they are impure in the certain day. They need to stay on certain place called 'kora' and 'worship' ancestor (pitri) it runs up to thirteen days. In thirteen day they call there brothers in same clan, relatives and neighbors and celebrate a feast. From that feast they or their clan become pure. In that feast, they decline that they reject other festival in that year within one years period.

4.11 Bishwakarma's Clan

Clan is also an important social factor which distinguishes people at different groups and subgroups . In Bishwakarma caste, there are three major class. They are Sunar (goldsmith, who works about gold), Kami (Ironsmith, whose work is Iron) and Chunara (Carpenters) .

In Limithana VDC, there are major part of Kami people. They are engaged on Iron-work and agriculture . Second part is engaged on carpentry. They build furniture and help on house making work.

Last minor part are engaged on ornament building job. Some of them are settle on city area like Kusma Bazer and Pokhara Bazer. Some are living and repairing there.

Chapter-Five

Socio-cultural change in Bishwakarmas

Already mentioned in previous chapters, Bishwakarmas don't live in an isolation . They are a part of multi caste community . They have been interacting with the people of other high caste peoples on the basis of paron-client relationship, but one thing is very clear that is they are untouchable and socialled behaved as the people of lower status and traditions, whereas those people who have been serving by Bishwakarmas are touchable and socially behaved as high status and traditions . Certainly there is 'give and take' relationship of cultural elements could be observed . Bishwakarmas are accepting and imitating numberious cultural raits of the people of high caste due to change of time to uplift their socio-cultural status.

This is a kind of social change being among Bishwakarma community in Limithana VDC Parbat.

The Bishwakarmas of Limithana VDC have brought changes with imitation and adaptation in various ways in process of upward social mobility . In one way they are accepting new cultural practices of high caste group which were not prevalent among them in past and in another way they have avoided their "existing traditions " in order to develop themselves towards the "great tradition". In some cases , they have modified their cultural traits or programmes in order to present themselves as senior people in the society /community . Some indicators are as follows:

5.1 Bishwakarma's previous situation

Blacksmith of Limithana VDC are migrated from different VDCs of Baglung district and different VDCs of same Parbat district.They entered there as an Ironhitter because the main activity of Limithana people was agriculture. There people have to use different domestic agricultural equipments for agricultural purpose.There were not other occupational group of people to hit iron.Blacksmith people run furnace to built and repair agricultural tools.One informant called Syanu said *“My occupation is Iron hitting (Iron-work) and ploughing field. All the days of years I am Busy. In the*

morning I run furnace and day I plough the field. I get grain as wage it supports my family's food. Sometimes I take money as wage of ploughing. I use that money to buy suger, tea, oil, etc. Kitchen materials on the time of festivals, I have to take debt to celebrate it once in a year. I have to buy new clothes to my family members. But I can't buy to me. I wear fur clothes provided by patron or landlord."

They run their farm morning to evening. Their other family members managed the raw (charcoal, iron) and collected grains from patron's house. If there was lower level work in patron's house they helped them. For that work they could not get wage. Because people believed that Dalits are emerged to help to the higher caste people. Those who are following their ancestral gift or occupation their economic, social, cultural etc. Status is not improved. Their income is based on livelihood. They cannot provide better education to their children. He added, *"I send my daughter in a governmental school. Government helps us by giving books, uniforms and scholarship in different names."* Again he added *"we get grain as wage, we cannot get money for our labour. They give us maize, millet, clothes etc. So, we have not money to celebrate festivals and rituals. We have to take loan to celebrate these festivals. We cannot pay this money on time. So, we are being poor and poor. Our economic condition also is not good because of insufficient income. So, we cannot celebrate festivals happily."*

5.2 Avoidance of Buff, Beef and other certain foods.

Untouchable caste has the tradition of eating pork, Buff, Beef etc. in the past. But now a days they don't eat such items because they have avoided it for decades. Like this, they have avoided the practices of domesticating pigs in their own house and villages.

According to some old informants Ganga Bahadur B.K and Karna Bahadur . B.k said that some of them have started to avoid such bad traditions in first . But that was not avoided by all Bishwakarmas of Limithana VDC. After some years all of them come into one way/track and follow the same idea that they should avoid such bad traditions and all of them have avoided.

They have the opinion that such habits had them towards backwards and by that tradition they have been pushed as the people of lower status in society. So, they

have avoided these traditions, cultures and practices of eating pork, Buff, Beef. Instead of this they have started to eat only mutton, chicken etc. like high caste people. It is to be noticed that the tradition of they changed themselves in their habits also. At present, eating pork, Beef, Buff are as bad tradition they are not only avoiding it also have started to hate those Bishwakarmas who are still not avoiding such bad customs .

Now they imitated new idea , avoided the existing tradition of eating gruel and Dal of masa (black Dal) , lentil (musarako Dal) if that brought out of the door after cooking it . These foods are considered to suppose as polluted things. Like this they have started to wear "clean Dhoti " on the time of rituals and worshipping God . In the past Bishwakarma of Limithana VDC haven't this tradition. They have brought this tradition among them and they have to follow the system to cook food in kitchen (Chula) like Brahmin and chhetri communities.

In such analysis, we come to know that the tradition of avoidance certain thing in certain time and places are being common in Bishwakarma community of Limithana VDC that system was not in the past. Since few decades they have been adopting these new traditions imitating and adopting from high caste Hindu including Brahmin, Chhetri's and others. So there is social-cultural change in Bishwakarma community.

5.3 Change in social and Cultural status in Blacksmith community

Socially, Bishwakarma people of Limithana VDC had lower social status. They had not chance to be gather and discuss on public matter. there was no chance to hear their voice. They were deprived, dominated. But nowadays some of them have equal status with higher people. Those people who had changed their economic status they have better status. They have chance to be participate on public gathering and they can express their views. They can suggest to other to progress in economic, cultural etc patterns and other people can follow and accept them. Likewise Migration is another factor which helps to their social change. they left their occupation and migrate one place to another place. They can choose another new job which helps them to earn more money as well as status.

Another informant known as Dhansingh said, *“When I was in village , I did ornament making job in village people used to follow untouchability, called you are lower class people, we are superior, you are inferior etc. They could not enter in our house and they used to "Chhoi Chito." They did not behave us as human but now when I left my village, became a professional ornament business man then they left all these above facts and trying to behave equally. They come in my house, stay here and left to say you are lower class people.”*

Those people who are still living and following their ancestral gift they cannot change their social status.They are suffering from caste discrimination and untouchability.they have lower social status in community.

Another Key person of Blacksmith community Bhim Bahadur B k said,

“I contribute for education. I am a chairman of management committee of a primary school. I focused on practical and productive education. I started Bee keeping farm in my ward and spread consciousness about it. Now there are 20 Bee hives in my ward. I started it before one year. Before six months, I involved in a co-operative society. It is about medicinal herbs. It collects and send to purify and make medicine. Now I have proud towards my job or occupation because so called higher caste people can consume honey produced in a Bishwakarma's house.To start Bee keeping I faced many problems but I forget all these because I became a successful man.In my village I have new identity now. They know me as a social worker Bhim Jee. Now I am very happy because society takes me an useful person.”

But nowadays those people who have better economic condition. They have not facing discrimination. Higher Caste people can enter and stay in their house especially who are migrated and developed their status.there everyone can enter easily and stay there shamelessly.Higher caste people and bishwakarma help each other.They can say together *“We all are the people of modern age”* but other poor people are facing discrimination.Bishwakarma of Limithana VDC are changing their cultural values as well. He added *“In previous time there was discrimination on the basis of colour and caste. But now it is changing and taking new shape. Definitely, it is a cause of occupational change and professionalism in job. According to time and situation we should change our occupation and adopt new. It means not to forget our culture and system but we can improve it and make it new. It helps to improve our economic condition and social or cultural status in society.”* Now they are avoiding carcass of

animals to use. They have the provision of polluted and pure. They can celebrate their festivals alike high caste people. They worship Gods and goddesses. They offer food items in temple. They can enter and touch the Goddess

The Bishwakarma are changing their surname as higher caste people eg. Ghimire, Suwarnakar, Rasaili Thapa etc. and adopting these people's cultural patterns.

5.4 Change in economic status in Blacksmith community.

Economy is the backbone of society. It is a basic requirement to social change. Society can jump one stage to another stage with the help of economy or economic activities. Which society has strong economy, that society can change its norms and values.

In this study area, in Bishwakarma community, those people who changed their occupation and engaged in other fields their economic status is equal to higher caste people of that community and those who cannot leave their traditional occupation and running it their economic status can not change. It is in miserable condition. One informant Mr. Gopal B K said,

“Cause of social structure we can not get productive education or better education. We have to work lower level work, we have to serve Brahmin chhetri. So, I can not get higher education and left school after class Ten. I went to India for Job. I cannot earn more money in India and return Nepal and I went to Qatar. I earned more money there which help to run my family nicely. Other people come to us to ask money to celebrate festivals.”

In this study area, those blacksmith people who changed their ancestral occupation and bear risk to take another job their social status is higher than other people who can not bear risk and following it. They can spend more money for their children's education, health etc. They can celebrate festivals without debt. They have comfortable life. He added *“I earned 10 lakhs money within four years. I made house in Kusma Bazar, I paid debt, I bought land in Kusma Bazar. I sent visa to two brothers. Now they are in Qatar.”*

5.5 Acceptance of new dialects or words.

Bishwakarmas of Limithana VDC haven't their own language . So they speak Nepali . So the people of Brahmin , Chhetri caste and Bishwakarmas speak same language in study area . But there is vast difference in local words between these two groups and their pronunciation of sound is quite different . Anyone can easily recognize that person belongs to high caste or low caste by their pronunciation. some example are:

Table No.9 Acceptance of New Dialects

SN	Bishwakarma	Brahmin/Chhetri	English
1	Thiya	Thiyo	Was
2	Gardiako	Gareko	Done
3	Bhandiyako	Bhaneko	Said
4	Aka-thiya	Aayeko Thiyo	Had come

Source: field survey,2008

This example shows the different pronunciation for same word between Brahmin, chhetri caste and Bishwakarma caste group . But at present, they have great change in their pronunciation and word selection. They are adopting same sound and word for same meaning with Brahmin, Chhetri or high caste people .

5.6 Rituals and social Behavior in Bishwakarma community.

Bishwakarmas are not allowed to enter into the houses of high caste people and water touched by them is taken as polluted and impure by Brahmin, Chhetri . Their participation in such activities are gradually changing . In these days at Dashain festivals they take Tika from high caste people in a leaf and they put it themselves on their forehead . Similarly in marriage of daughter and other local pujas . Bishwakarma are informed and they participate with gifts and dry things . Such as fruits, clothes different decorating things etc.). In death ceremonies they participate as an observer. They are not allowed touch them and help them , in funeral process as well as purification process. In this way , the Bishwakarmas in one hand getting social position and opportunities to be participated in various festivals and ceremonies in the society of high caste people which

they didn't have in the past. In another side they can't directly participate and help them on such events. But their activities or behaviours are smoothly changing in the direction of high caste people and are adopting high caste people's activities.

5.7 Acceptance of new cultural values and practices.

The Bishwakarma of Limithana VDC are modifying and changing themselves in different types of lifestyle . Such changes can be seen in terms of culture and cultural practices. Because they have accepted few cultural values.

Which they didn't adopt in past . The Bishwakarnas have accepted these traditions with preference and practicing commonly at present time . Taking them as the indicates of upward social mobility or change the Bishwakarma, are adopting new cultural practices .

Bishwakarmas of this VDC have accepted different new cultural practices such as they are wearing or putting 'Taga' and particularly long hair in the middle of head (Tuppi) . This caste is in regular contact with high caste people due to occupational linkage.

Unlike the use of 'Taga' and putting 'long hair in the middle of head' . They have accepted another new cultural practices that is pollution on the period of pregnancy. According to Hindu ideology, if a women is pregnant and has crossed eight months is behaved polluted or impure for ritual activities and worshipping Gods and ancestors. She is not allowed to prepare offering things even she is not permitted to touch these things until she has not delivered a baby and ritually purified. On this period she is not allowed to prepare food for families respectable persons. It is highly practiced among high caste people. This cultural practices was not in existence among Bishwakarma in previous time. But they have started to accept this as a common tradition and today this is highly practiced among them like high caste people.

Not only Blacksmith people, Higher caste people also tried to accept new tradition. They can accept those Blacksmith people who have better status in community. In previous time they could not accept water medicine and other direct link with dalits but now one person of blacksmith community called Ranjeet B K became doctor (H.A). In his earlier days they did not go to him for treatment saying lower caste people, his treatment is not acceptable. He said with us “ *In my earlier days of working I*

treated only dalit people. I became success to cure them. Dalit people took me as God. They used to say that you are God for us being a dalit. You became doctor and cure us. We were facing many problems with high caste doctor . We can not enter to their medical. We have to stay outside the shop and request them. their such saying encouraged me to cure them and make environment to come high class people to me for treatment. ”

He added “ *My succes is raising day by day. In that time chief of Health Post went to Japan for his private work. There is no another doctor to treat them. At tht time they didnt believe me as doctor. I cured them and they get recover soon. Then they started to believe me. Then my success spread all over the village and neighbouring villages. When the chief of Helth Post return then he thanked me for my work. In Health Post’s meeting he declared that Ranjeet is a good social worker as well doctor. We should help him. If we can not help him he will be displace and we will lost one good person from our village. Other people also adviced me.”* Now he has a medical shop is in village. He is treating people and serving them. He added “*Later, my villagers helped me to run a medical shop in village, which is very essential. People used to come to me for cheak up, to buy medicine and other medical advices in need. Now they adopt meas a part of society. They can take medicine easily. They are taking medical service in their own village. In emergency they call me to cheak. I can inter inside their house now. Now I am not a Bishwakarma, a doctor.”* In previous time higher caste people took to Blacksmith as obstacle in the time of emergency but now they change their concept.

This brought especially by imitating from high caste people . So we can be taken it as a indicator of upward mobility and cultural change of Bishwakarma people in Limithana VDC.

5.8 The Claim of high caste Origin

The Bishwakarmas are the people of occupational and untouchable caste . They have low position in caste hierarchy . But they claim of high caste origin . Some informant informed that they are the descendants of Brahmin . Brahma , Shiva , Vishnu and Nathu were the four sons of Acharya Brahmin. Among them Nathu Acharya is the youngest son, that is sunars ancestor. So Sunars claim that they are the descendants of Acharya Brahmin. Chunaras claim that they are the descendants of Khadka Chhetri and

Kamis claim that they are descendants of Paudel Brahmin and they were forced to be low position in caste system. The clan of high caste people and their clan is same.

Like their ancestors, they have no same answer about their origin . Some claim that they are from Panga VDC of Parbat district and some said they are from Karkinetta VDC (called Karim) and some claim that they are from different VDC's of Baglung district. But it is clear that might be entered in Nepal from India . As a occupational caste they might have settled in different parts of Nepal where mines are available and started weapon making work. Now , they are living there in Limithana VDC with other caste and Dalit community . According to old legal code 1910 Bishwakarma are fallen on pani nachalne chhoichito halnu parne category. It is behaved as untouchable. They can not enter Brahmin Chhetries' house and they cannot provide water, food and other wet materials to them. They only used for labourer and their labour only acceptable to them in community. In Limithana VDC Blacksmith people are facing those problems and they are seeking chance to change their ancestral occupation and taking new one. But they don't include other occupational castes (Damai, Sarki etc) in their community. They are also following caste system in their community. The Bishwakarmas of this study area treat other Damai and Sarki people as a low status . So they do not accept water touched that in Dalit group. They thought that they have superior position in Dalit community .

In limithana VDC, there are different communities such as Brahmin Chhetri community, Blacksmith Community, Damai community, Sarki Community etc. They have their own duty. They are doing different work for each other. Brahmin Chhetri community are helping to other community by giving essential things, money as wage and managing peace and harmony in society. Blacksmith community is helping to other community by making and repairing iron tools, agricultural tools, providing labour and getting wage and grain from other community. Damai community is helping by sewing clothes, playing musical instruments in fest and festivals and they are being survived other remaining community are also helping to each other community in need.

They are equal help and co-operation in society. They all community have equal responsibility and contribution to the integration of society but they are not equally treated. Blacksmith and other dalit community has lower status in society. So they are unequally treated due to income and cultural practices. So, they are changing and taking

another job as occupation and it helps to change their status as well as society.

Their change in occupation brought change in their culture, social structure, economic activities as well as their educational status. They who can earn large amount of money they can send their children to school. Other people do not send. With the help of education they can know their previous status and current status and they can assume that which condition should face in future. Then they can take better way for their bright future.

Being a prominent part of a society, if there is change in Bishwakarma community. Surely, we can see many changes in structure. Who have better economic as well as social status they are avoiding untouchability rapidly. If they all Bishwakarma have betterment of life, there will not be social injustice, discriminatory behaviour and other anti social activities.

Chapter-Six

Summary and Conclusion

Summary

Nepal is a mountainous and multi-ethnic country . Geographically , it is divided into three divisions. In these divisions, various ethnic caste are inhabited . Among these divisions, in hilly part various caste groups are inhabited such as Brahmin, Chhetri, Magar, Gurung, Newar, Tamang etc. and other occupational castes i.e. Kami, Damai, Sarki etc. The Kami (Bishwakarma) is one of them and peoples of this castes are mainly inhabited in the western Nepal including Limithana VDC of Parbat district . They are the old inhabitants of Nepal and their population is significant. In the context of Nepal's population. They are less learned people because they have not chances of better education and access on aviable resources from the nature.They are far away from the civilization.Very few literatures are available about Bishwakarmas various aspects and these literatures are only introductory types. So, the knowledge about general socio-cultural patterns of Bishwakarma caste and other various imitative socio-cultural, economic etc. changes. This present study is a attempt to fulfill gap of knowledge about Bishwakarma community of Limithana VDC Parbat .

Bishwakarma are inhavited in the slope and upland area of Limithana VDC their settlements are spreaded in ward no. 2,3,5,6,8,9, but especially ward no. 6 and 8 are mostly covered. Bishwarkarma communities are surrounded by the communities of high castes. Their total population in this VDC is 341(9.67% of total population of the VDC) with 172 female and 169 male. There are three clan of Bishwakarma. This population is the total population of these three clan named Sunar, Kami and Chunara . This division of clan determines the basis occupation of these people. such as **Sunar**-Goldsmith who works about gold and Silver and makes ornaments. **Kami**-Ironsmith who works about Iron and makes agricultural instruments such as Sickle, spade etc. and **Chunara** used to make different pots from wood and works of timber making furnitures, racks, tables etc.

The Bishwakarma as the people of occupational castes are performing various occupations such as Iron hitting, traditional agriculture, carpentry, labour etc. still all these occupations are in subsistence level from where they are not getting sufficient

income for their daily life. Their social condition is not well. They are dominated in society. They have to stay with out action because their economic status is not independent. They should dependent upon high caste people to celebrate festivals and perform their ritual, customs. But those who changed their traditional job and adopted other job i.e. Service , business, trade, etc. their condition is little bit different . They have higher status than others Bishwakarmas. They can take part in social gathering politics, educational institutions and other public spheres. They can spent money on festivals and rituals. There is unequal land distribution. They have low qualitiabale land and they harvest less production. so, most of the Bishwakarma of Limithana VDC have to buy grain to survive themselves. They can't product sufficient food for them. They have low income from their occupation and it is not satisfactory. Their economic condition is very miserable beside this they are back in political and educational sectors. They have lower social status. In this way the social, political, economic, cultural status of Bishwakarma of Limithana VDC, Parbat is quite backward .

The process of change in Bishwakarma community is increasing cause of political awareness. They know why they are Bishwakarma, what should be their status etc. and they conclude that their ancestral gift, Iron –hitting or blacksmithing is the cause of their backwardness. They are egar to change their ancestral occupation and take new one which has high social status and good economic feedback There is a flood of changing job. Some Bishwakarma people are going aboard to earn money.

Bishwakarma people of Limithana VDC are settled along side the other high caste groups and establishment the patern client relation also formulized the new tendency of Limithana of acculturation process which set up new social pattern on the behalf of Bishwakarma people at that VDC. As being inferior caste Bishwakarma always oriented to have superior and prestigious status by imitating definite cultural exploitation due to give and take process determine it with in the changing process of their indigenious or ancestral occupations and skill. They are searching new opportunities to develop their social and cultural status and to spend prestigious life .

Rapid development of modernization, urbanization, industrialization, process have effected the micro level institutions of Bishwakarma community rather occupational people neither would give up their traditional occupations and belief nor

could follow as a main occupation as fulfillment of subsistence. In addition the existing social order is replaced by new relations and emerging of open-ended society. Similarly, development activities initiated by government and non-government institutions like roads, market opening, schools etc. have played a crucial role in the change of their attitudes. Besides this, a little tendency of modernization also unfolds towards liberal and emancipation thinking in every sector of life concerns of Bishwakarma people at Limithana VDC. Advent of democracy and increment of conscious people from Bishwakarma caste gradually aware about their accesses of opportunities and rights also lead them to adopt another culture and give up some unreliable, irrational traditional practices. In order to ensure and attain various opportunities and legal and social rights some of the people from untouchable castes including Bishwakarma participate in various political practices to raise the equality of rights and confinement.

The socio-cultural change especially in the upward direction among the Bishwakarma caste is significant because they are changing their ancestral occupation and adopting other professions to improve their socio-cultural status as well as economic condition. The Bishwakarma of this study area have more improvement. Damai and Sarki are following their traditional occupation but most of the Bishwakarma changed it and they are in upward social mobility process. They use high caste people's language, words, styles and dialects. In course of this process, they have started to use new clothing patterns, use Brahmin priests instead of their own caste priest to worship in the temple. They worship God in Vedic way with the use of Vedic pronunciation. They started fictive relationship with high caste people. Most of them avoid to drink liquor, etc. changes are there in Bishwakarma community. These cultural practices can be taken as the indicators of change in Bishwakarma community of study area.

Conclusion

It can be said that the conventional tradition of caste system originate from Hinduism, whole section of Nepalese society deeply influenced from traditional belief i.e. untouchable and touchable groups of people, within the society, Bishwakarma people as being member of untouchable caste groups discriminated to entry into temple, house, sell of required things (milk, butter,etc) clean the dishes at tea shops etc.in the study area. This population of Bishwakarma are highly dominated by Brahmin, Chhetri groups in order to attain traditional practices in the society, minority group of caste i.e. untouchability like Bishwakarma always subjected towards the upper caste groups in the racial discriminations by caste . In social point of view, Bishwakarma as being untouchable caste, believe in divine creation. They also fully responsible to follow instruction of caste system i.e. "notion of Karma" that deserve us to born and conduct the duties within the society. So Bishwakarma people could not disobey the instruction and violate against Hindu rules .

The traditional occupations of Bishwakarma are neither sustainable nor prestigious, that's why, most of them are against the traditional occupations. Those who are unwilling following their ancestral job, have weak economic condition and have no respect in society. They are in miserable condition in society in social hierarchy. But those who changed or give up to their ancestral job, have better economic condition and respectful social life . They have participation on politics, educations social gathering or activities.

By observing it, new generation are interested to take another job such as labour migration, services, business etc. instead of traditional agriculture and furnace work. They are going school but it's ratio is not satisfactory. Many organizations are established to work on the side of Dalit. DNF submitted articles of Dalit agendas to government. They are fighting for Dalit welfare, their salvation and change their existing situations. Many many donor agencies are showing their great interest to work for enhancement of Dalit.

In the process of change, Bishwakarma people are adopting higher classes people's traditions and cultures. They reformed their languages, they changed their rituals

and make similar with Brahmin, Chhetri, some of them are left to take wine started to worship god everyday, started to give "Pinda" to their dead peoples, started to "satya Narayan's puja", "Rudri", "Purans" etc. It shows their cultural status is changing because they left their ancestral job and are in process of change, likewise they started to plant cash plants such as sugarcane, bamboo etc. vegetables and fruits, These products have good market in local Bazers. It shows their economic status also changing . but they cannot produce dairy products. these has no market. In social sector, untouchability, entrance in home, worship in public temples, using public taps etc. is changing and increase their access. In such way their social status also changing like this, their educational status also developed the enrollment of Dalit student is increasing. They are aware to take the bright of education .

However, the cultural and social changes are being. They are following new modern patterns of this scientific age. They are feeling that they are not far from the modern patterns of this scientific age. They are feeling that they are not far from the modern world. They fully aware towards their duties, roles and contributions of society in study area.

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Appendix-I

QUESTIONNAIRE:

**A survey of socio-cultural change in Blacksmith Community in Limithana V.D.C.,
Parbat**

1. General information

Name of informant:

Ward:- Sex:-

Occupation:- Age:- Religion:-

Education:- Marital Status:-

Head of Family:

2. Family structure by age, sex and education and occupation

S.N	Name	Sex	Age	Qualification	Occupation
1					
2					
3					
4					
5					

3. Where is your ancestral place

- i.
- ii.

4. What is the main occupation of your family?

i. Iron- hitting iii. Service

ii. Agriculture iv. Others

5. Types of house.

i) Made of mud and stone with hay.

ii) Made of mud and stone with tin.

iii) Made of cement (RCC).

6. Have your own cultivable land?

i. Yes ii. No

7. If yes, how much?

In Ropani:-

8. Income from agricultural production.

In Rs.:-

9. Are you giving continuity to your traditional job?

i. Yes ii. No

10. How many people used to come have to build and repair agriculture equipments?

In Month:-

11. How is the patron- client relationship in your community?

- i.
- ii.

12. What you get as wage?

- i. Grain ii. Money iii. Other.

13. How much you can earn form your tradition job?

In Rs:-

14.. Is your income sufficient to meet your family's basic needs?

- i. Yes – saving in Rs.
- ii. No – deficit in Rs.

15. What are the sources of charcoal (fuel) for furnace's work?

- i. Governmental jungle
- ii. Community forest
- iii. Market

16. Are there problems in furnace's work?

- i. No ii. Yes

17. What is the response of community people to your job?

- i.
- ii.

18. Are villagers helping you?

i. No ii. Yes

11. If yes, how are they helping?

i. Providing charcoal

ii. Providing money to improve furnace's condition

iii. Managing market for products.

19. Why you change your traditional job and adopt another?

i. Cause of insufficient income.

ii. Lack of material (iron and charcoal).

iii. New generation don't like it.

iv. Cause of social domination.

20. Are you satisfied with your job?

i. Yes ii. No

21. What is the condition of caste system in your community?

i.

ii.

22.. Which are the festivals for your community?

i.

ii.

iii.

23. How is your marriage system?

i. Arrange ii. Love iii Other

24.. Higher class people use to come inside your houses?

i Yes ii. No

25.. Can you go inside the higher class people's houses?

i. Yes ii. No

26.. Where you go, when you become sick?

i. With witch doctor

ii. Nowhere

iii. With medical doctor

27. Is it easier to participate in social and cultural activities after changing your occupation?

i. Yes ii. No

28. Did you get chances in local politics?

i. Yes ii. No

29. If yes, in which post?

i. VDC Chairman

ii. VDC Vice-chairman

iii.

iii. Ward chairman

iv. Ward member

30. Is it need to be equality in caste system?

i. Yes

ii. No

31. What are the causes to fall Blacksmith in backward?

i.

ii.

iii.

32. Did you get any difficulties in caste system or in caste hierarchy?

i. Yes

ii. No

33. If yes, mention some incidents.

i.

ii.

iii.

34. Can you think, is there any improvement in people's status after changing their traditional occupation?

i. Normally change

ii. No difference

iii. More change

35. What is your need to current situations?

i.

ii.

iii.

36. Have you any suggestion for social equality?

i.

ii.

iii.

Appendix-II

CHECKLIST FOR KEY INFORMANT

1. General Information:

Name of Informant:

Age:

Sex:

Occupation:

Caste Group:

2. Family structure by age, sex and education and occupation

S.N	Name	Sex	Age	Qualification	Occupation
1					
2					
3					
4					
5					

3. What is the traditional occupation of Blacksmith?

- i.
- ii.
- iii.

4. Where is the origin of Blacksmith People?

- i.
- ii.

5. What is their historical background?

- i.
- ii.

6. What is your social relationship to other caste group's people?
 - i.
 - ii.
7. What is your attitude towards them?
 - i.
 - ii.
8. What are the problems and reasons to change their traditional occupation?
 - i.
 - ii.
 - iii.
9. What is their social status?
 - i.
 - ii.
10. What is their cultural status?
 - i.
 - ii.
11. What is the condition of their participations on education, politics and socio-cultural activities?
 - i.
 - ii.
12. What is their attitude towards existing social aspects?
 - i.
 - ii.
13. What is your opinion towards the Blacksmith community and their traditional job?
 - i.
 - ii.

Appendix III Photographs



Photograph No. 1

Mr. Karna Bdr. B.K. doing his traditional occupation



Photograph No. 2

Mr. Syanu B.K. running his furnace



Photograph No. 3
A man is running furnace's Fan,



Photograph No. 4
Charcoal, fuel for furnace.



Photograph No. 5
A woman standing in front of her house



Photograph No. 6
Bishwakarma's house and their children



Photograph No. 7

Bishwakarma children with their father



Photograph No. 8

Mr. Jeet Bdr. B.K. and his iron farm



Photograph No. 9

Biswakrma's people and their new work occupation



Photograph No. 10

Biswakrma's people running his gold business